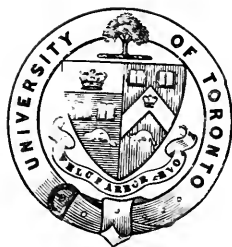


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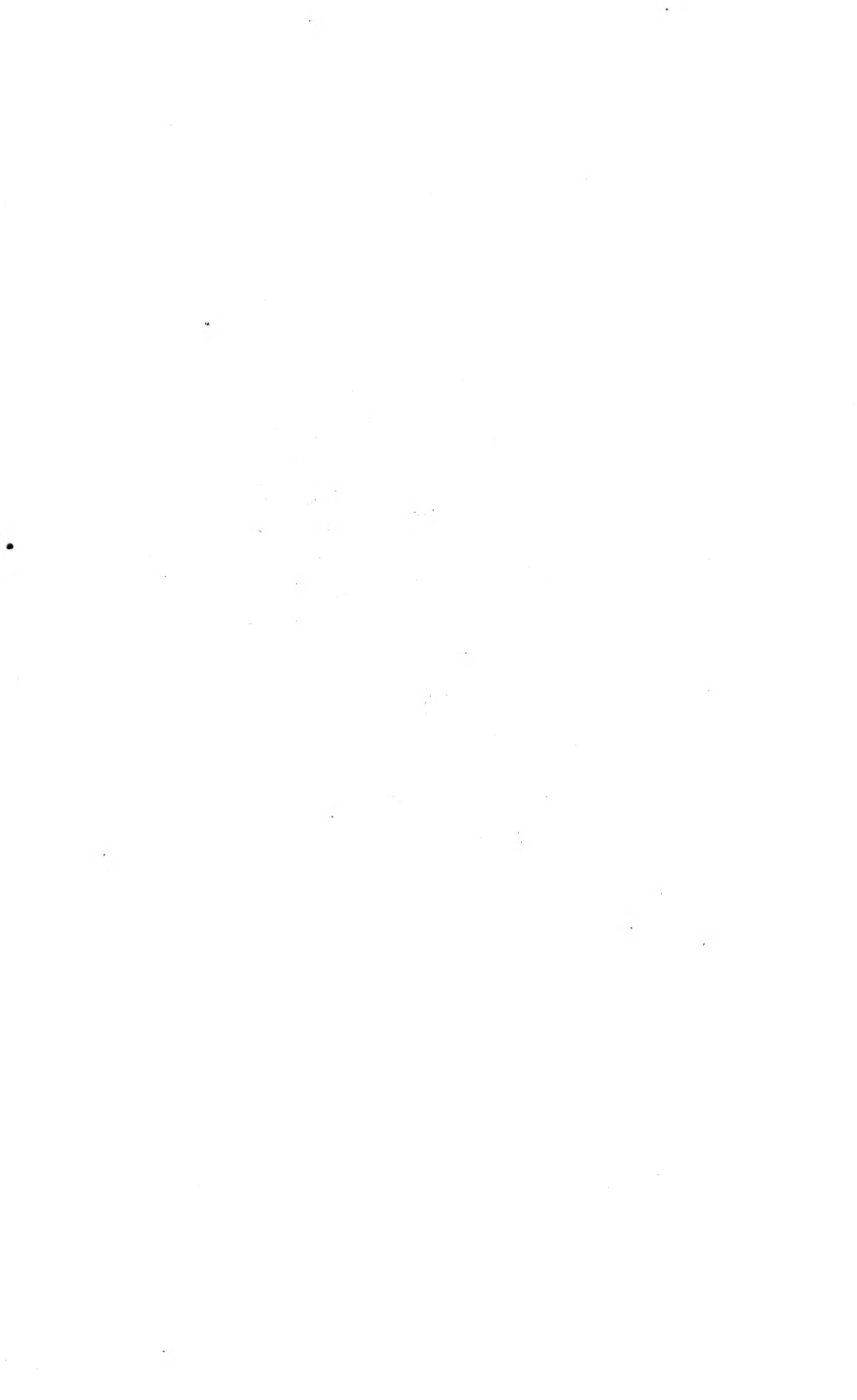
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John McCaul Esq A. M.

With the Publisher's Compliments.

January 30 - 1834





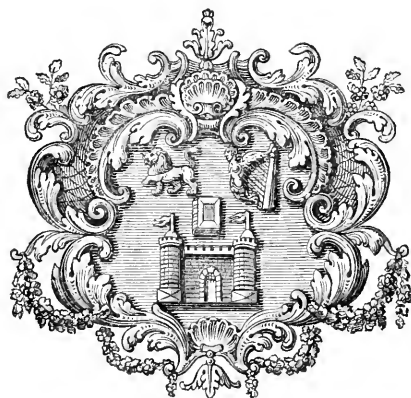
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P. VIRGILII MARONIS
G E O R G I C A.

THE
GEORGICS OF VIRGIL,
WITH NOTES,
CRITICAL AND EXPLANATORY,

BY
JOHN WALKER, A. B.
TO WHICH IS SUBJOINED
MARTYN'S ENGLISH TRANSLATION.

" Molle atque facetum
Virgilio annuerunt gaudentes rure Camœnæ,"
HOR. SAT. I, x, 44.



DUBLIN:
RICHARD MILLIKEN AND SON, GRAFTON STREET,
BOOKSELLERS TO THE UNIVERSITY.

PREFACE.

IN preparing for the Press an Edition of the Georgics of Virgil, which, it was required, should supersede any occasion for books of reference, I have found it necessary to adopt a course of annotation very different from that which my own choice would dictate. The object of my Publishers has been to present to Students an Edition of this noble Poem, which should contain information on all points; explanatory, not only of all difficulties of construction in the Text, but also of all Geographical, Historical, and Mythological allusions, which, though of common occurrence, may occasionally escape the immediate recollection of any reader. Keeping this object in view, I have been more willing to incur the charge of affording superfluous aid on all these points, than to be found deficient of that which may be in any instance required. It has been judged advisable to subjoin an English Translation of the Text. It is, therefore, due to myself to state, that it is given, without alteration, from Martyn's Edition: where his Text so differs from that given by Heyne, which I have almost invariably adopted, as to perplex the Student applying to it for aid, such discrepancy has been pointed out in the Notes. Anxious, however, to render any reference to this Translation totally unnecessary to the least advanced Student, who will apply to the Notes for a solution of his difficulties, I have occasionally given a paraphrase of the Author's words, where they are used in a sense different from that which they usually bear.

In a few instances I have followed the more common orthography of words, which Heyne has given in a form not often to be found. In some others, I find, that through inadvertence in the correcting of the sheets, uniformity of orthography has not invariably been attained: the instances are, however, few, and these such as cannot produce any embarrassment. The occurrence of them may therefore, I trust, be pardoned, when I mention, that little more than two months have passed since I first took up my pen, and that I was limited to the day of publication. The duties of my Class Room, the revising of the sheets of an Edition of the *Odyssey*, printing at the University Press, from the papers of my lately deceased Father;—and the preparing for the Press of an Edition of the *Olympic Odes* of Pindar, which the Provost and Board of Trinity College have, through respect to his memory, confided to my care, have allowed me only stolen hours at night for the execution of this Work. In complying with the request of the Booksellers to my Alma Mater to undertake the editing of it, I was not unaware that I was subjecting myself to an ungrateful task; but I certainly was not sensible how great would be the labour of condensing the matter which was to be compared and extracted from the different annotations of Heyne and Martyn. I may perhaps be indulged with pardon if, on this point, I avail myself of the words of him to whose care I am indebted for whatever little knowledge I may have had to bring to this undertaking; of one who, I may be allowed to remark, though long separated from our University, continued to the last hour of his life to take the warmest interest in the prosperity of that Body, on which his talents, learning, and literary taste, have been acknowledged to reflect some lustre:—“*At majus multò opinione negotium fuit, necnon ipsâ abundantîâ anteconviçtæ materiæ impeditum. Quàm enim operosa res sit ex tantâ farragine optima quæque et utilissima seligere, eaque in ordinem et compendium redigere, exiguæ haud facîle inexpertus credes. Hæc res laboris plurimi, exiguæ fere laudis est: immo plerosque prorsus latet opera,*

unde maximos fructus percipiunt. Ne quis autem mihi vitio vertat, me plura in annotationibus ex aliis desumpsisse. Id enim et ingenue profiteor, et operis ratio postulavit.”—*Præf. ad Liv. curâ Walker.* Some may smile at the feeling which has led me to quote these words. I plead guilty to the imputed charge, and trust that I shall ever be open to it.

As I have acknowledged that my labour has been that of compilation, I have not thought it necessary to annex, in each case, the sources from which I have drawn. I cannot, however, omit mentioning the assistance I have derived from an excellent little edition of the entire works of Virgil, published by Mr. Valpy, which contains many judicious and original annotations; my obligations, in this instance, I have uniformly specified.

I cannot conclude without expressing how much I am indebted to my Printer, for the attention and patience with which he has allowed me to make many alterations in the Notes in the course of their passing through the Press. Most of the Errata noticed are attributable to the difficulty of deciphering my manuscript, which time did not allow me to re-write, and to my own oversight in the revision of the sheets.

LONDON HIGH SCHOOL,

Jan. 22, 1834.

INTRODUCTION.

P. VIRGILIUS MARO was born at Andes, a small village about three miles from Mantua, on the Ides, or fifteenth of October, during the first consulship of Pompey the Great and M. Licinius Crassus, U. C. DCLXXXIV. B. C. 70.

So little is known of the early circumstances of his life, and this little so corrupted by contradictory interpolations, that no dependance can be placed on any accounts which cannot be confirmed by the collateral testimony of our author's contemporaries, or deduced from passages in his own writings.

The history of the Poet's life arranged in chronological order by Ruæus, the errors of which have been judiciously corrected, and the deficiencies largely supplied by Heyne, is our safest guide; we shall therefore chiefly follow his authority in our attempt to give a brief abstract of our Author's life, and refer those who are fond of the marvellous and extravagant to Donatus and the old grammarians.

The Poet's parents were humble but independent; they subsisted on the produce of a small farm, which his father, whose name is generally believed to be Virgilius Maro, cultivated with his own hands. His mother's name was Maia.

When Virgil was five years old, Horace, his intimate friend and contemporary poet, was born, on the sixth of the Ides of December.

The early years of our Poet's life were passed at Cremona, where he assumed the Toga Virilis in his sixteenth year, on the Ides of October, B. C. 55, when Pompey and Crassus were a second time consuls. Donatus informs us, that the poet Lucretius died on this day: the authority of which statement Heyne is inclined to question, though the

coincidences marked by Donatus give authority to the date which he assigns to this event.

Shortly after his assumption of the Toga Virilis, Virgil withdrew from Cremona to Milan, and afterwards to Naples. Here he ardently devoted himself to the study of the literature of his own country and that of Greece: in the pursuit of the latter he received instruction from Parthenius of Nicæa, a Poet of considerable celebrity, whom he occasionally imitated, and of whose writings a few remains are still extant.

He was about twenty-five years old when he began to write his Eclogues. It would be irrelevant here to inquire into the arguments that have been adduced in proof of the order in which these poems were published: it may, however, be remarked, that their arrangement, as they now appear in the printed editions of Virgil, is inconsistent with the internal evidence of the dates of their publication, exhibited in the poems themselves; and, as connected with our immediate subject, that the tenth and last Eclogue was written U. C. 717, before the Georgics were commenced.

These first efforts of the Poet's pastoral muse called forth the praises of his contemporaries. Propertius, in allusion to them, says,

"Tu canis umbrosi subter pineta Galesi
Thyrsin, et attritis Daphnin arundinibus;
Utque decem possint corrumpere mala puellam,
Missus et impressis hædus ab uberibus.
Felix, qui viles pomis mercaris amores,
Huic licet ingrata Tityrus ipse canat.
Felix, intactum Corydon qui tentat Alexin
Agricolæ domini carpere delicias.
Quamvis ille suam lassus requiescat avenam,
Laudatur faciles inter Hamadryadas."

LIB. II, EL. xxv, 67—76.

Ovid also, in his *Tristia*, ii, 537—

"Phyllidis hic idem tenerosque Amaryllidis ignes
Bucolicis juvenis luserat ante modis."

Our author had scarcely completed his tenth Eclogue, when, at the request of his friend and patron Mæcenas, he undertook to compose his Georgics, which he commenced, though we have only the authority of Donatus for the assertion, in the year of the city 717. It was the great

design of this work, to revive a desire for agricultural pursuits, which had been long languishing, and was now nearly extinguished during the oppressive period of the civil wars. If any reliance could be placed on the genuineness of the concluding verses of the fourth Georgic, the date of the publication of this poem would be a matter of no difficulty; but they, unfortunately, are justly suspected of being the addition of some grammarian, or of having been attached to the poem by the author himself many years after their original publication.

As an enumeration of some of the principal historical events, alluded to in the Georgics, may tend to illustrate our author, we shall subjoin them in the order in which they occurred.

In the same year that Virgil commenced this poem, U.C. 717, the Julian port was formed by the junction of the lakes Lucrinus and Avernus, and their separation from the sea was secured by the enlargement of a causey, or breakwater, which afforded shelter and security to the newly built fleet of Octavius. To the completion of this noble work, which was suggested, planned, and superintended, entirely by the counsels of V. Agrippa, Virgil alludes, Georg. ii, 161—4; “*An memorem, portus,*” et sqq.

In the year U.C. 722, the enmity that subsisted between Cæsar and M. Antony began to break out into open hostilities, and active preparations were made on both sides for war. Antony drew his forces from the eastern part of the empire, which Virgil distinguishes by the river Euphrates; and Augustus, his from the western parts, which he expresses by Germany, in the concluding lines of Georg. i, 509, “*Hinc movet Euphrates, illinc Germania, bellum,*” et sqq.

The story related by Donatus, that Virgil was four days employed in reciting his Georgics to Augustus at Atella, after his return from the battle of Actium, U.C. 724, is contradicted upon the evidence of the history of that period. Alarmed by the news of a mutiny among his soldiers, whom he had sent before him to Brundisium, Cæsar left Samos hastily, arrived at Brundisium, where he remained only twenty-seven days, and returned immediately into Asia.

In this, or certainly in the subsequent year, Crassus was sent to repel the Mæsi and Bastarni, Scythian nations, who, at the instigation of Antony, had crossed the Danube, passed over Mount Hæmus, and were now threatening to make incursions upon the Roman territory. To this fact Virgil evidently alludes, Geor. II, 497, “*Aut conjurato descendens Dacus ab Istro.*” This is the last event mentioned in the

Georgics, which will at all enable us to fix the date of their conclusion, and to this period we feel inclined to refer it.

There is indeed a passage, *Geor.* III, 27—9, which strongly countenances the supposition that Virgil continued to emend this Poem till within a short time of his death. For as Augustus subdued the Indians and Parthians, and recovered the standards lost by Crassus, U. C. 734, only a year before the Poet's death, we are compelled to admit the truth of this supposition; unless, as appears less probable (though Heyne thinks otherwise), they were uttered in a prophetic spirit, expressive of Cæsar's future conquests and aggrandizement.

The concluding verses of the fourth Georgic Heyne rejects as spurious. Schrader finds fault with the change of tense—"hæc ego canebam—dum fulminat," and objects to the Latinity of "canere super aliquâ re." Brunck considers them altogether unworthy both of the Poem and of the Author; while, on the other hand, Jacob Bryant and Martyn defend them, and Addison (*Travels*, p. 128) and Holdsworth (in his remarks on the Georgics) draw many inferences from them, without expressing any doubt of their genuineness.

It will be seen from a recapitulation of what we have stated, that the actual period which Virgil devoted to the composition of his Georgics, did not exceed seven years. After the publication of the tenth Eclogue he set about this poem, U. C. 717, which he completed shortly after the departure of Cressus against the Mæsi, U. C. 725.

One fact we think it right to add in confirmation of our opinion relative to this disputed point of chronology: throughout the whole of the Georgics, Virgil, the friend, the creature, of his exalted patron, on no occasion addresses him by the title of Augustus, which was conferred on him U. C. 727. There is, we apprehend, but one way of accounting for this omission; namely, that Virgil had completed his Poem before Cæsar was honoured with this title.

Virgil seems to have passed the greater part of his life at Naples: here he is believed to have composed his Georgics, though upon the doubtful authority of Donatus, and the still more doubtful authority of *Georg.* iv, 563—4. "*Illo Virgilium me tempore dulcis alebat Parthenope, studiis florentem ignobilis oti.*" This city was renowned as the resort of literary men, as a place of pleasure and indolence, and it was therefore, as some suppose, said to have been founded by Parthenope, one of the Sirens, who were Goddesses of Indolence and Pleasure. Horace characterizes it, *Epod.* V, 43, as "*Otiosa Neapolis;*"

as affording a delightful retirement from the toils of state and war, to the more genial pursuits of literature and science. Statius also confirms the propriety of this epithet of Horace, *Sylv. III, Eleg. ult. v. 85*—"Pax secure locis et desidis otia vitæ;" and Silius Italicus commends it, *L. XII, 31*—"Molles urbi ritus, atque hospita Musis Otia."

Virgil has been characterized as the Prince of Roman Poets; and whether we consider his *Georgics* or his *Æneid*, he appears equally deserving of this high title. To enter upon a discussion of the respective differences and merits of the Greek and Roman didactic Poets; to attempt to vindicate our author from the unjust imputation of having culled his chief beauties from the abundant stores of his predecessors, from Hesiod among the Greeks, and from Ennius, Lucretius, and others among the Roman Poets, would carry us far beyond the limits of our present design. The Poet, indeed, himself declares, *Georg. II, 276*, "*Ascræumque cano Romana per oppida carmen*;" but evidently in allusion to the similarity of their subjects: and a cursory perusal of the asserted prototype, may convince any one that the genius of the two Poets, of their language, of their versification, was wholly different; that there was no identity of subject, no unity of design; that the style of the one is simple, plain, and perspicuous, of the other, figurative, rich, and abounding in ornament; and that, on a strict comparison of the two poems, scarcely three or four passages can be produced in which our author seems to have been indebted to his supposed original.

Horace, the friend and contemporary of Virgil, has most happily expressed that peculiar excellence which gives such a charm to Virgil's poetry. *Sat. I, 10, 44—45*, he says, "*Molle atque facetum Virgilio annuerunt gaudentes rure Camœnæ*." From the date of this Satire, U. C. 727; from the compliment to Varius, in the preceding line, as the first Epic Poet of his age; these flattering epithets evidently refer to the *Pastorals* and *Georgics* of our Author; as may be further proved by Quintilian's interpretation of this passage, *Inst. VI, 3, 20*, where he applies the word "*molle*" to the sweetness and melody of the versification, and "*facetum*" to the polished elegance of the style.

With respect to the truth of the precepts contained in this Poem, different opinions have been entertained by the ancients. Seneca, *Lib. XIII. Ep. 87*, says, "*Virgilius noster, qui non quid verissime, sed quid decentissime diceretur, aspexit; nec agricolas docere voluit, sed legentes delectare*." Pliny also speaks but slightly of Virgil,

Lib. XIV. proem. "Nos oblitterata quoque scrutabimur; nec deterrebit quarundam rerum *humilitas*. Quanquam videmus Virgilium, præcellentissimum vatem, ea de causa hortorum dotes fugisse; e tantisque quæ retulit, flores modo rerum decerpisse."

Columella, Lib. I, c. 4, speaks of Virgil in a style very different from these passages in Pliny and Seneca. "Hæc autem consequemur, si verissimo vati, velut oraculo crediderimus." Again, Lib. I, c. 3, he says of him, "Vir eruditissimus, ut mea fert opinio." In a word he uniformly agrees with Virgil, except in one single point, in which he declares, that all the old writers on agriculture, and even Virgil himself, were mistaken.

We feel that we should be guilty of a considerable omission were we to neglect to give an opinion as to the design of this poem: and as we have met with nothing more judicious or comprehensive on this subject, than the sentiments of one well qualified to weigh the merits of our author, and well versed in the history of the times in which he wrote, we shall make no apology for giving them in the author's own words:—

"One reads the Georgics with that lively taste the beautiful excites, and that exquisite pleasure the charms of the subject naturally inspire in a sensible mind. It is easy to conceive, however, that our admiration would be increased, by discovering in the Poet a design equally noble and elevated, as the execution of it is highly finished. I constantly draw my examples from Virgil. His fine verses, and the precepts of his friend Horace, fixed the standard of taste among the Romans, and may serve to convey instruction to the most distant posterity. But to explain my sentiments more clearly, it is necessary to trace things a little further.

"The Romans first fought for glory and for their country. After the siege of Veii they received some small pay, and sometimes were recompensed after a triumph: but they received these as gratuities, and not as their due. At the end of every war, the soldiers, becoming citizens, retired to their respective huts, and hung up their useless arms, to be resumed at the first signal.

"When Scylla restored the public tranquillity, circumstances were much altered. Above three hundred thousand men, accustomed to luxury and slaughter, without substance, without home, without principle, required rewards. Had the dictator paid them in money, according to the rate afterwards established by Augustus, it had cost him

upwards of thirty-two millions, of our money; an immense sum in the most prosperous times, but then absolutely out of the power of the republic to discharge. Sylla, therefore, embraced an expedient, rather dictated by necessity, and his own private interest, than the good of the commonwealth: he distributed the lands among the veterans, and accordingly forty-seven legions were immediately dispersed over Italy. Four-and twenty military colonies were thus settled: ruinous expedient! It could not be otherwise; for if they were intermixed with the natives of the soil, they changed their habitations to find out their old acquaintance; and if they settled in a body, there was an army ready disciplined for any seditious general who would lead them to the field. These warriors, however, soon grew tired of an inactive life, and thinking it beneath them to earn by the sweat of their brows, what could only cost them a little blood, they soon dissipated their new substance in debaucheries, and, seeing no prospect of repairing their fortunes but by a civil war, they readily and powerfully entered into the designs of Catiline. Augustus, embarrassed in like manner, followed the same plan, and was justly apprehensive of the fatal consequences. Still smoked in Italy the ashes of those fires its expiring liberty had kindled.

Des feux qu'a rallumé sa liberté mourante.

“ The hardy veterans had not acquired possessions but by a bloody war; and the frequent acts of violence they committed plainly showed they still thought themselves at liberty to keep them, sword in hand.

“ In such circumstances, what could be more conformable to the mild administration of Augustus, than to employ the harmonious lays of his friend, to reconcile these turbulent spirits to their new situations? To this end, therefore, he advised him to compose this work :—

*Da facilem cursum, atque audacibus annue cæptis,
Ignarosque viæ mecum miseratus agrestes
Ingredere, et votis jam nunc assuesce vocari.*

“ Above fifty writers on agriculture had nevertheless appeared among the Greeks. The tracts also of Cato and Varro were more certain guides, as well as more circumstantial and exact in their precepts, than could be supposed those of a Poet. But it was more necessary to inspire the soldiers with a taste for a country life than to instruct them in the rudiments of husbandry. Calculated to this end were his affecting descriptions of the innocent pleasures of the peaceful rustic; of his

sports, his domestic ease, his delightful retreats; how different from the frivolous amusements, or the still more frivolous bustle, of the busy world!

“ We may yet discover, in the composition of this beautiful piece, some of those lively and unexpected strokes, of those artful and happy touches, which evince the talents of Virgil for satire; a species of writing, which superior views and a natural goodness of heart prevented him cultivating. Not one of those veterans could fail of seeing himself in the picture of the aged Corycian; who, inured to arms in his youth, is happy at last in the enjoyment of a solitary retreat, transformed, by his industry, from a wilderness into a paradise of sweets.

“ The poor Italian, weary of a life so full of anxieties, laments with the Poet the unhappiness of the times, is concerned for his Prince, borne down by the violence of the veterans,

Ut cum carceribus sese effudere quadrigæ,
Addunt in spatium, et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas,

and returns to his labour, animated with the hopes of a second age of gold.

“ Taken in this light, Virgil is no longer to be considered as a mere writer, describing the business of a rural life; but as another Orpheus, who strikes the lyre only to disarm savages of their ferocity, and unite them in the peaceful bonds of society.

“ His Georgics actually produced this admirable effect. The veterans became insensibly reconciled to a quiet life, and passed without disturbance the thirty years that slipped away before Augustus had established, not without much difficulty, a military fund to pay them in money.”—*Gibbon's Essay on the Study of Literature.*

When Virgil had completed his Georgics, he assiduously devoted himself to the composition of his *Æneid*, which he seems to have already contemplated while engaged in the former Poem. Georg. iii, 46, et sqq. “ Mox tamen ardentem accingar dicere pugnas Cæsaris.” We refrain from entering at large on the design of this poem. Spence, in his *Polymetis* (Dial. iii), satisfactorily proves that it was written with a view to confirm Augustus in the usurpation of the sole government of the Roman state. When it was commenced, is

a matter of much uncertainty; according to Ruæus, in the very year that Augustus was free from his great rival Antony. The two great points aimed at by Virgil in his *Æneid*, were to maintain the old religious tenets of his countrymen, and to support the new form of government in the family of the Cæsars. That poem, therefore, may well be considered as a religious and political work; or rather (as the vulgar religion with them was scarcely anything more than an engine of state), it may be fairly considered as a work merely political. The poem itself has been highly applauded in all ages; and, though left unfinished by its author, is reckoned as much superior to all other Epic poems among the Romans, as Homer's is among the Greeks.

Virgil was intimate with almost all the men of learning of his age. He was highly encouraged by Augustus and Mæcenas. That he was independent, and even affluent, may be inferred from a passage of Juvenal, Sat. vii, 69.

“ Nam si Virgilio puer, et tolerabile deesset
Hospitium, caderent omnes a crinibus Hydri.”

It is not easily ascertained from the writings of Virgil, to what sect of philosophers he attached himself. In early youth he is said to have been an Epicurean, and together with his friend Varius, to have received instruction from Syro, a celebrated Epicurean philosopher, and most intimate with Cicero. Latterly, however, he is thought to have embraced the tenets of the Platonic school, with which his works in general, and more particularly his poetical allegories, seem to be strongly tinctured.

Virgil was now fifty-one years old (U. C. 735) when he set out upon his travels into Greece and Asia. On his arrival at Athens he met with Augustus, who was then on his return from the East, with whom he consented to return to Rome. His health had been declining for some time, and his malady being considerably augmented by a long sea voyage from Megara to Brundisium, he survived his arrival but a few days, and died in that city in the fifty-first year of his age, during the consulship of Caius Sentius and Quintus Lucretius, U. C. 735.

His remains were carried to Naples and interred near the second mile stone from that city, on the road leading to Puteoli. The following epitaph he is said to have written for himself:—

MANTUA ME GENUIT: CALABRI RAPUERUNT: TENET NUNC
PARTHENOPE: CECINI PASCUA, RURA, DUCES.

ERRATA.

IN THE TEXT.

Page	3,	Verse 20,	<i>for</i>	Sylvane	<i>read</i>	Silvane
—	51,	} Heading	—	Lib. I.	—	Lib. II.
—	53,		—	—	—	—
—	55,		—	—	—	—
—	54,	No. of Verse	—	III	—	115
—	111,	Verse 399,	—	ferratris	—	ferratis.

IN MARTYN'S TRANSLATION.

'Page 13, Line 1, *for* hallowed *read* hollowed.

IN THE NOTES.

Page	3,	Col. 1,	Line 13,	<i>for</i>	Sylvane	<i>read</i>	Silvane
—	7,	— 2,	— 8,	—	bix	—	bic
—	22,	— 1,	— 5,	—	phaselum	—	faselum
—	23,	— 1,	— 7,	—	Ripæas	—	Rhipæas
—	38,	— 1,	— last	—	Melicerta	—	Melicertæ
—	42,	— 1,	— 21,	—	Grandin	—	Grandia
—	53,	— 2,	— 5,	—	Ammînææ	—	Ammineæ
—	72,	— 1,	— 1,	—	stirps	—	stirpe
—	79,	— 2,	— 14,	—	utinam	—	utinam
—	104,	— 1,	— 24,	—	it	—	is
—	105,	— 1,	— 18,	—	Ciniphii	—	Cyniphii
—	106,	— 2,	— 6,	—	cicadæ	—	cicada
—	111,	— 1,	— 9,	—	terratis	—	ferratis
—	128,	— 1,	— 2,	—	clarios	—	clausos
—	131,	— 2,	— 3,	—	Coricium	—	Corycium

P. VIRGILII MARONIS G E O R G I C O N

LIBER PRIMUS.

Quid faciat lætas segetes, quo sidere terram
 Vertere, Mæcenas, ulmisque adjungere vites
 Conveniat; quæ cura boum, qui cultus habendo
 Sit pecori; apibus quanta experientia parcis:
 Hinc canere incipiam. Vos, o clarissima mundi 5
 Lumina, labentem cælo quæ ducitis annum,

What may make the fields rejoice, under what signs it may be proper to turn the earth, and join the vines to elms; what care is to be had of oxen, and how other cattle may be managed; what experience is required to treat the frugal bees: hence, Mæcenas, will I begin to sing. Ye most shining lights of the world, who lead the year gliding through the sky:

Georgicon.]—*on*, the Greek termination of the genitive pl. for—*orum*, this Poem being designated *Georgica*, matters relating to husbandry, neut. pl. of adj. formed from *γεωργικός*, *ἡ*, *ὁ*, derived from *γῆ* (contr. *γῆ*) earth, and *ἔργον*, work.

1—4. The Poet commences by proposing the subjects of the four Books—Agriculture, Planting, the Rearing of Cattle, and the Management of Bees.

1. *Lætas segetes.*] The epithet *lætas*, as fertile, fruitful, rich, flourishing, or abundant, is commonly applied to lands, crops, plants, &c.: thus, in v. 74; *lætum siliqua quassante legumen*;" v. 101, "*hiberna lætissima pulvere farra*;" in Book iii, v. 385, "*fuge papula læta*:" and Cicero, de Or. iii. 38, observes "*lætas segetes etiam rustici dicunt.*"

Quo sidere.] Under what heavenly sign, poetically expressing, at what period. As Virgil here proposes the stars as part of his subject, so he recurs to them at v. 204; "*Prætereâ tau sunt Arcturi sidera nobis, &c.*"

3. *Qui cultus.*] *Qui* for *quis*, as in *Eclog.* I, 19, "*Sed tamen, iste deus qui sit, da, Ti-*

tyre, nobis."—*Cultus*, management, or used for *cura*.

4. *Pecori.*] The last syllable does not suffer elision.

Experientia.] The experience which is requisite to manage bees.

5—24. The poet proceeds to invoke those deities that were considered to preside over rural affairs.

5. *Vos, o clarissima, &c.*] Virgil appears here to invoke the *Sun* and *Moon*, the influences of which are variously noticed throughout this Book. Some commentators, however, maintain that these words apply to *Bacchus* and *Ceres*, to which interpretation Heyne inclines, noticing the opinion of those who contended that the sun and moon were worshipped under the names of these two deities. But the former interpretation is supported by the fact, that Varro (whom Virgil seems to imitate in this passage) in a similar invocation, wherein he introduces twelve Gods, addresses the *Sun* and *Moon* as distinct from *Bacchus* and *Venus*.

6. *Labentem cælo, &c.*] "*Labentibus annis,*" *Æn.* ii, 14. The sun and moon are said *ducere annum*, to lead the year, as they re-

Liber et alma Ceres; vestro si munere tellus
 Chaoniam pingui glandem mutavit arista,
 Poculaque inventis Acheloïa miscuit uvis;
 Et vos, agrestum præsentia numina, Fauni, 10
 Ferte simul Fauniquæ pedem Dryadesque puellæ:
 Munera vestra cano. Tuque o, cui prima frementem
 Fudit equum, magno tellus percussa tridenti,
 Neptune; et cultor nemorum, cui pinguia Cea
 Ter centum nivei tondent dumeta juvenci: 15

O Bacchus and nourishing Ceres; if by your bounty the earth changed Chaonian acorns for fruitful corn, and mixed the draughts of Acheloian water with the juice of the newly discovered grapes; and ye Fauns, the deities who assist husbandmen, come hither, O Fauns, together with the Dryads, the nymphs who preside over trees: I sing your gifts. And thou, O Neptune, at whose command the earth, being struck with thy mighty trident, first brought forth the neighing horse; and thou inhabitant of the groves, whose three hundred milk white steers browse on the fruitful bushes of Cea:

gulate the seasons in their course. "*Cælo*" is by most connected with "*labentem*" as referring to "*annum*;" it seems, however, more natural to take it with "*quæ ducitis*."

7. *Liber et alma Ceres*.] These two Deities are naturally invoked together, as temples were erected to them jointly, and they were frequently united in the same mysteries. This first Book relates peculiarly to Ceres, whereas the second Book contains matter pertaining to Bacchus.

Si.] This conj. is here used in its frequent force of confirming, as *quia*, *siquidem*, *quandoquidem*, *since*, *inasmuch as*: thus, Cic. pro Rab., "*Si est boni consulis ferre opem patriæ, succurrere salutis, &c.*"

Tellus.] Used to denote the inhabitants of the earth; as *terræ* occurs in the same sense in Ecl. vi, 37.

8. *Chaoniam glandem*.] The poet mentions the *Chaonian acorn* for acorns in general, as Epirus was often called Chaonia (the Chaones, a people of Epirus, once ruling over the whole country), and Dodona, a city of Epirus, was celebrated for the oracular oaks which surrounded the temple of Jupiter.

9. *Pocula—Acheloïa*.] The Achelöüs, a river of Ætolia, was said to have been the first that broke out of the earth; whence the name of that river was frequently used by the ancients to express *water* in general; or added as an epithet, particularly in oaths, prayers, and sacrifices.

10. *Fauni*.] The Fauns and Dryads were usually invoked together, as deities who presided over rural affairs. The Fauns are so called a *fando*, because they generally

speak to men; they are supposed to have taken their origin from *Faunus*, the father of Latinus, who taught the ancient Italians their religion, and was worshipped by them.

11. *Dryades*.] *The Dryads*, or nymphs of the woods, had their name from *δρῦς*, an oak. In the Dat. pl. *Dryasin*, a Greek form, occurs for *Dryadibus*.

13. *Fudit equum*.] This alludes to the contest between Neptune and Minerva for the privilege of giving a name to the new-founded capital of Cecropia, in which the God was defeated, the olive-tree which the Goddess suddenly produced from the earth having been deemed a more beneficial gift to mankind than the horse which Neptune by the stroke of his trident had caused the earth to send forth. A dolphin in brass was placed over a bar that runs across the entrance of the Hippodrome at Olympia, as a symbol of the production of the horse by Neptune.

14. *Cultor nemorum, &c.*] Aristæus, the son of Apollo and the nymph Cyrene; he married Autonoe the daughter of Cadmus, by whom he became father of Actæon. He was said to have been taught by the nymphs the cultivation of olive-trees, and the management of bees, and the art of curdling milk, which knowledge he communicated to mankind, and was thence worshipped as a demi-god. See Book iv, 317, &c.

Cea.] *Cea* or *Ceos*, an island in the Ægean Sea, one of the Cyclades, to which Aristæus retired after the death of Actæon, and where he was first worshipped as a deity.

Ipse, nemus linquens patrium, saltusque Lycæi,
 Pan, ovium custos, tua si tibi Mænala curæ,
 Adsis o Tegeæ favens; oleæque Minerva
 Inventrix; unciue puer monstrator aratri;
 Et teneram ab radice ferens, Sylvane, cupressum; 20
 Dîque Deæque omnes, studium quibus arva tueri;
 Quique novas alitis non ullo semine fruges;
 Quique satis largum cælo demittitis imbrem;
 Tuque adeo, quem mox quæ sint habitura deorum
 Concilia incertum est: urbesne invisere, Cæsar, 25
 Terrarumque velis curam, et te maximus orbis
 Auctorem frugum tempestatumque potentem
 Accipiat, cingens materna tempora myrto;

and thou, O Tegeæan Pan, the protector of sheep, if thy own Mænalus be thy care, leave the groves of thy own country, and the forests of Lycæus, and come hither propitious; and thou, O Minerva, who discoveredst the olive; and thou, O youth, who didst teach the use of the crooked plough; and thou, O Sylvanus, who bearest a young cypress-tree, plucked up by the roots; and all ye Gods and Goddesses, whose employment is to protect the fields; and ye who take care of the new fruits, that are produced without culture; and ye who send down the plenteous showers on those which are cultivated; and chiefly thou, O Cæsar, whose future seat amongst the gods is at present uncertain: whether thou wilt accept of the guardianship of cities, and the care of countries, so that the whole world shall acknowledge thee as the giver of fruits and ruler of storms, crowning thy temples with thy mother's myrtle;

16. *Ipse nemus.*] Pan's country was Arcadia, in which were the mountains Lycæus and Mænalus, and the city Tegea.

19. *Unciue puer, &c.*] Triptolemus, the son of Celeus, who was taught the art of husbandry by Ceres. On the reverse of a medal of Caracalla he is represented drawn by dragons and in the act of sowing. Ovid, lib. III., de Trist. El. viii., describes Triptolemus in this attitude—

"Nunc ego Triptolemi cuperem conscendere currus,
 "Misit in ignotum qui rude semen humum."

20. *Sylvane.*] Sylvanus is the god of the woods. On ancient coins and marbles he was represented bearing a cypress-tree plucked up by the roots.

22. *Non ullo semine fruges.*] Plants which grow spontaneously, without human culture, "nullis hominibus cogentibus," (as is expressed in Book ii, 10), which are distinguished from the "satis" in the following verse. Thus Ovid, speaking of the Golden Age, Met. i, 108, says, "Mulcebant Zephyri natos sine semine flores."

24—42. Having invoked every rural Deity, the Poet calls particularly on Au-

gustus Cæsar to favour his attempt, addressing him as one who will be enrolled among the Gods.

24. *Tuque adeo*] Servius interprets *adeo* in this passage by *præcipue*, chiefly; but a common use of it in the sense of *moreover* is here applicable:—so in Cicero in Verr. "Si quis pudor in te, atque *adeo* si quis metus fuisset."

25. *Invisere.*] This verb implies that protection or superintendence which one of the Gods bestowed on any city or town; it appears to be used here as the Greek ἐφορᾶν, to oversee, to inspect.

26. *Terrarumque—curam.*] Same as *terras curare*. As εὐλίσσθαι occurs in the sense of εὐλίσσθαι μᾶλλον, so "velis" in this line is used as *malis*.

27. *Tempestatum.*] Heyne says that by *tempestat* in this passage is meant the variations of seasons and weather; but Martyn objects to the idea that Virgil ever uses this word to signify the seasons, and in support of his opinion that here, as elsewhere, it expresses storms, he adduces Æn. i, 80, "Nimborumque facis tempestatumque potentem."

28. *Materna—Myrto.*] The myrtle was sacred to Venus; therefore the Poet here

An deus immensi venias maris, ac tua nautæ
 Numina sola colant, tibi serviat ultima Thule, 30
 Teque sibi generum Tethys emat omnibus undis;
 Anne novum tardis sidus te mensibus addas,
 Qua locus Erigonen inter Chelasque sequentes
 Panditur: ipse tibi jam brachia contrahit ardens
 Scorpius, et cæli justa plus parte relinquit: 35

or whether thou wilt be a god of the vast ocean, and be the only one invoked by mariners, the farthest part of the earth shall worship thee, and Tethys shall give thee all her waters to be her son-in-law; or whether thou wilt put thyself, as a new sign, among those that rise slowly, in the space between Virgo and Scorpio: the ardent Scorpion himself already pulls back his claws, to leave for thee a more than equal share of the heavens:

flatters Augustus, who was very desirous to be considered as descended from Æneas, the son of Venus. See Ecl. vii, 62; and Æn. v, 72.

30. *Ultima Thule.*] Where this was, according to the opinion of the ancients, is not agreed upon by geographers. Some consider it to be *Shetland*, because Tacitus says that it was in sight of the Roman fleet when Agricola sailed round Britain and conquered the Orkney Islands. But all the poets and other authors, who mention Thule, speak of it as the uttermost part of the world towards the North; and as Britain, in Virgil's time, was esteemed part of the Roman dominions, and as Augustus received tribute thence, Virgil in his compliment must extend his view further; and as he subjects "*Maximum orbem*" to him, as God of the Earth, so he gives him the utmost bounds of the sea, as a God of that element. It is most probable, therefore, that he means by his Thule, *Iceland*, that "*ultima pars orbis mari adeunda.*"

31. *Tethys.*] The wife of Oceanus and mother of the Nymphs. The Casura makes the last syllable long.

32. *Tardis—mensibus.*] Martyn alludes to an interpretation of these words as denoting the *summer months*, they being denominated *tardi* on account of the length of the days; but he prefers an explanation suggested by Dr. Halley, that Leo, Virgo, Libra, and Scorpio, being of much slower ascension than the other eight signs of the zodiac, is the circumstance to which Virgil alludes: Heyne justly considers this as far fetched and inconsistent with poetic simplicity.

33. *Erigonen inter Chelasque, &c.*] Virgo, in the zodiac, is *Erigone*. Servius says that the Chaldeans, reckoning only eleven signs,

though the Egyptian astronomers reckoned twelve, made the Scorpion extend his claws (*chelas*) into the place of Libra, which was not universally received as a sign among the ancients. Virgil availed himself of this difference among astronomers, and accommodates it poetically by placing Augustus instead of Libra, the emblem of justice, between Virgo and Scorpio; and describes the Scorpion as already drawing back his claws to make room for him. On the Farnese globe, the Balance is represented as held by Scorpio; in several of the gems and medals it is held by a man, who is said to be Augustus. Ovid thus refers to the above disposition of the Scorpion in *Met. ii*, 195—7:

"Est locus, in geminos ubi brachia concavat
 arcus

"Scorpius; et cauda flexisque utrinque lacertis

"Porrigit in spatium signorum membra duorum, &c.

34. *Ardens.*] This epithet is variously interpreted, some considering it applied to the Scorpion as the fabled residence of Mars. And as those born under this sign are supposed by astrologers to be of a fiery and turbulent disposition, Servius suggests that by "*ardens*" the Poet expresses the eagerness with which the Scorpion draws back his claws to admit Augustus.

35. *Justa plus parte.*] These words admit of two interpretations; either that the Scorpion will relinquish to Augustus the disproportionate share of the heavens which he now possesses, or that he will leave more than sufficient room for the new luminary.

Quidquid eris; nam te nec sperent Tartara regem,
 Nec tibi regnandi veniat tam dira cupido:
 Quamvis Elysios miretur Græcia campos,
 Nec repetita sequi curet Proserpina matrem;
 Da facilem cursum, atque audacibus annue cœptis, 40
 Ignarosque viæ mecum miseratus agrestes,
 Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis quum montibus humor
 Liquitur, et Zephyro putris se gleba resolvit,
 Depresso incipiat jam tum mihi taurus aratro 45
 Ingemere, et sulco attritus splendescere vomer.
 Illa seges demum votis respondet avari
 Agricolaë, bis quæ solem, bis frigora sensit;

whatsoever thou wilt be; for let not hell hope for thee to be her king, nor let so dire a thirst of reigning enter thy breast: though Greece admires the Elysian fields, and Proserpine does not care to follow her mother to the upper regions; do thou direct my course, and favour my bold undertaking, and with me taking pity on the husbandmen who are ignorant of the way, begin thy reign, and accustom thyself even now to be invoked. In the very beginning of the spring, as soon as the snow is melted from the hoary mountains, and the crumbling earth is unbound by the zephyr; then let my bullock begin to groan with ploughing deep, and let the share be worn bright with the furrow. That land fulfils the wishes of the most covetous farmer, which has twice felt the cold, and twice the heat.

36. *Nam te nec, &c.*] The connection of the sense seems to be thus;—"Whether thou wilt be a god on earth, on the seas, or of heaven (for any part of Hades is unsuited to such a prince, though, if we believe the Greek poets, even that place has its charms) grant me thy patronage, &c."

38. *Mirtur.*] *Mirari* in the sense of *celebrare, to extol, to praise*.

39. *Nec—curet, &c.*] For *nolit*; the Poet appears here to refer to some now unknown story in regard to Proserpine, as according to the fable she was retained by Pluto against her will; unless the import of the line is, *nor would Proserpine now, though recalled by her mother, be willing to return thence, so enamoured has she become of Hades*.

41. *Mecum, &c.*] *Mecum* may be taken in connection either with "*miseratus*" or with "*ingredere*;" if with the latter, the sense is *incipi dum mihi faves*; the use of *ingredi* as *incipere* is frequent, as in *Æn.* iv, 107; viii, 513; xi, 704: Martyn takes *ingredi* in the sense to *enter upon an office or dignity*, as if the Poet here calls upon Augustus to begin now to assume the divine power, which signification is confirmed by the subsequent words in the line, corresponding with the compliment paid to Augustus by Horace, in *Ep.* II, i, 15 & 16.

43—50. The invocation being concluded, he now opens the peculiar subject of this Book by pointing out the proper seasons for ploughing.

45. *Vere novo.*] The beginning of spring, according to the Roman calendar, was on v. Id. Feb. (see p. xxx. of the *Fasti Kalendarum* in Keightley's *Ovid*); but not to confine the commencement of ploughing precisely to a day, Virgil proceeds to explain his "*Vere novam*" to mean, *as soon as the severity of winter begins to abate*. He more fully declares this to be his meaning in verses 63 & 64, where he signifies the time for ploughing different sorts of land.

47. *Illæ seges.*] *That land*.

48. *Bis quæ, &c.*] This passage has afforded subject of much difference among commentators, even so early as the time of Pliny, who speaks thus in reference to it in *L.* xviii, c. 20; "*quarto seri sulco* Virgilius existimatur voluisse, cum dixit optimum esse segetem, quæ bis solem, bis frigora sensit." Now Columella frequently uses "*secundo, tertio, quarto sulco*," for so many times *ploughing* or *turning up* the ground. The Poet is here, therefore, advising the farmer to plough the land four times after bearing one crop before it is subjected to another, for which it is not necessary to

Illius immensæ ruperunt horrea messes.

At prius, ignotum ferro quam scindimus æquor,

50

Ventos et varium cœli prædiscere morem

Cura sit, ac patrios cultusque habitusque locorum;

Et quid quæque ferat regio, et quid quæque recuset.

Hic segetes, illic veniunt felicius uvæ;

Arborei fetus alibi, atque injussa virescunt

55

Gramina. Nonne vides, croceos ut Tmolus odores,

India mittit ebur, molles sura thura Sabæi;

At Chalybes nudi ferrum; virosaque Pontus

Castorea; Eliadum palmas Epiros equarum?

That man's crops have been so large, that they have even burst his barns. But before we plough an unknown plain, we must carefully obtain a knowledge of the winds, the various dispositions of the weather, the peculiar culture and nature of the place; and what each country will produce, and what not. In one place corn succeeds, in another vines; another abounds with fruit-trees, and spontaneous herbs. Do you not see that Tmolus yields the odoriferous saffron, India ivory, the soft Sabæans frankincense; the naked Chalybes iron; Pontus the powerful castor; and Epirus the best of mares, which win the prize in the Olympic games?

suppose that it was to lie fallow two years; as, if the first ploughing took place at the end of Autumn, and a second early in the ensuing Spring, the land might be said *bis frigora sentire*; a third ploughing early in Summer, and the fourth at the commencement of the second Autumn (the period for sowing) would subject it *bis solem sentire*. Theophrastus notices this as a custom among the Greeks—*ἵππος γὰρ χιμασθῆ καὶ ἥλιος θῆ*. Pliny speaks of deep stiff land at his Tusculanum, which required nine times ploughing, in Lib. V. epist. vi. In Virgil's rule not only the direction is given, but the reason included for four ploughings, that both heat and cold mellow the ground; and to this effect of the different temperatures he alludes in Book ii, 260—263.

49. *Illius*.] The pronoun may be referred either to *segetis* or *agricolæ*; Heyne prefers the former.

50—60. He advises the husbandman to acquire a previous knowledge of different soils and climates, of the prevailing modes of cultivation, and of the productions suited to each country; and of these he gives several examples.

50. *Scindimus æquor*.] This is the proper term for breaking up ground, as appears from Varro, who says—"Terram cum primum arunt, proscindere appellantur." L. I. c. 29.

52. *Habitusque locorum*.] The nature of the soils—"patrios" refers only to "cultus."

56. *Tmolus*.] Tmolus is a mountain in Lydia famous for the best saffron; noted also for its wine in Book ii, 98.

57. *Sabæi*.] The Sabæans were a people of Arabia Felix, in whose country only the frankincense-tree is said to grow.—Virgil gives them the epithet "*molles*," on account of their effeminacy.

58. *Chalybes nudi*, &c.] A people who occupied the south-eastern part of Pontus, near the river Thermodon, and were noted for their manufactures in steel, which from them was named *χάλυψ*, in Greek, *chalybs*, in Latin. From the nature of their occupation at the forge, the epithet "*nudi*" is applied to them, as the Vulcans are represented naked by painters and statuaries, as well as by the poets.

Virosaque Pontus.] *Virus* signifies both a poison and a strong or fetid smell; from the latter sense the adjective here as an epithet of *castorea* is to be interpreted, though it is by some translated *powerful* or *efficacious*, deriving it from *vires*, -ium.

Pontus.] A part of Asia-Minor, famous for drugs of great efficacy.

59. *Castorca*.] *Castor* is a liquid matter of a strong odour, taken from glands in the groin of the beaver, called in Latin *castor* or *fiber*. The Romans had their castor from Pontus: the best at the present day is brought from Muscovy and the most northern countries.

Eliadum, &c.] In *Elis*, a division of Peloponnesus, was the city Olympia, famous

Continuo has leges æternaque fœdera certis
 Imposuit natura locis, quo tempore primum
 Deucalion vacuum lapides jactavit in orbem :
 Unde homines nati, durum genus. Ergo age, terræ
 Pingue solum primis extemplo a mensibus anni
 Fortes invertant tauri, glebasque jacentes
 Pulverulenta coquat maturis solibus æstas.
 At, si non fuerit tellus fecunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco :
 Illic, officiant lætis ne frugibus herbæ ;
 Hic, sterilem exiguus ne deserat humor arenam.
 Alternis idem tonsas cessare novales,
 Et segnem patiēre situ durescere campum.

60

65

70

These laws and eternal covenants were laid by nature on certain places, ever since the time that Deucalion threw the stones into the uninhabited world: whence a laborious race of men were produced. Come on then, immediately, from the very first months of the year, let the strong bullocks turn up the rich soil, and let the clods lie to be baked by the dusty summer with the hot beams of the sun. But if the soil be poor, it will be sufficient to turn it up lightly with a small furrow, about the rising of Arcturus: the design of the first of these precepts is to hinder the weeds from hurting the joyful corn; that of the second is to prevent the small quantity of moisture from forsaking the barren sand. Suffer also your arable land to lie fallow every other year, and let the idle field grow hard with lying still.

for the Olympic games, from which circumstance the epithet *Eliades* is applied here to the *equæ*, which win the *palmas* or prizes in chariot races; (as the "*pulverem Olympicum*" and "*palmaque nobilis*" in Hor. Od. I, i, 3 & 5.) The feminine noun is used, animals of that sex being held in higher estimation. *Epiros* was noted for its horses. See Book iii, 121.—"*Palmas equarum*," for *palmas equas*.

60—70. The Poet having instanced various productions of different countries, resumes his subject, and mentions the seasons best adapted for the ploughing either of rich or of poor soils.

60. *Continuo*, &c.] In other places this adverb is used as *extemplo*, forthwith; but here it imports the same as *jugiter*, uninterruptedly, uniformly.

Lapides jactavit.] In allusion to the fable of Deucalion and Pyrrha, Ovid, Met. i, 399.

63. *Ergo age*.] In reference to v. 43, &c.

66. *Maturis solibus*.] The word *maturus* imports ripeness and perfection, as a man is said to be *maturus*, when he is come to his full vigour; and so the sun may appropriately be said to be in the midst of summer. Petronius, who frequently imitates Virgil, in his poem on the Civil War, expresses the same thought by a synonymous term, when speaking of the snow on the Alps not being melted by the greatest heats, he says

——— "*Non solis adulti
 "Mansuescit radiis."*——

68. *Arcturum*, &c.] According to Columella, Arcturus rises on the 5th of September. Pliny fixes a week later for the time.

69. *Illic*.] In the former case of "*pingue solum*," or a rich soil.

70. *Hic*.] In the latter case, "*si non fuerit tellus fecunda*."

71—82. Advice that the ground should lie fallow or be refreshed by change of crops or by manure.

71. *Alternis*, &c.] Used adverbially for *alternis vicibus*, by alternate changes, or rather for *alternis annis*, every other year.

Tonsas—novales.] *Terras* understood: *novalis* ager, or *novale*, properly signifies land newly enclosed and broken up for cultivation; it imports also ground sown after remaining fallow for a year or more; also, cultivated land in general (as in Ecl. i, 71.) The epithet *tonsas* is generally understood to mean the same as *demessas*, mown; but from the use of *tondeo*, in the sense of to browse upon, in v. 15, Martyn suggests that "*tonsas novales*" may mean newly broken up fields that had lately been grazed by cattle.

72. *Situ durescere*.] *Situs* for *otium*, cessation; and *durescere* for *requiescere*, the effect put for the cause, as land becomes hard by remaining undisturbed: the interpretation,

Aut ibi flava seres, mutato sidere, farra,
 Unde prius lætum siliqua quassante legumen,
 Aut tennes fetus viciæ, tristisque lupini
 Sustuleris fragiles calamos silvamque sonantem.
 Urit enim lini campum seges, urit avenæ;
 Urunt Lethæo perfusa papavera somno.
 Sed tamen alternis facilis labor: arida tantum

75

Or else, changing the season, sow the golden corn, where you have just taken off the joyful pulse with shattered pods; or the small seeds of vetches, or the brittle stalks, and rattling haum of the bitter lupine. For a crop of flax, or oats, or drowsy poppies, burns the land. But to sow every other year is an easy labour: only

"to acquire strength," given by some, appears forced.

73. *Mutato sidere, &c.*] As *sidus* is often used for *Sol*, Heyne and most other commentators interpret these words "in the following year," which presumes that the land must lie fallow for a year, and then this rule differs little from the former, "*alternis cessare*;" whereas Virgil seems to intimate that, if the farmer cannot afford to let his ground lie fallow, then he must sow it with such seed as refreshes the land by the change; or that, if he has occasion to sow flax, &c., he must well manure it; and then concludes that such change of seed is in some measure equivalent to letting the land rest. The word *Sidus*, as a sign in the Zodiac, or some other constellation, is often used by Virgil to signify a month or part of the year, or season, in which latter sense we may consider it in the first verse of this Book. The interpretation, therefore, given by Martyn appears to be correct.

Farra.] *Far* seems to be put here for corn in general; it properly is, what we call in English, *spelt*, a sort of corn very like wheat, but the chaff adheres so strongly to the grain (like barley) that it requires a mill to separate them; it was the corn of the ancient Italians, and was frequently used in their sacrifices and ceremonies.

74. *Siliqua quassante, &c.*] Martyn interprets "*quassante*," in reference to the shattering and shaking of the pods to let the beans come out, a procedure mentioned by Columella and by Pliny; but Heyne refers the expression to the rustling of the pods when dry, the participle being used intransitively.

Legumen.] Is a general word for pulse, so called a *legendo*, because gathered by hand, and not reaped; but in this passage it appears, from what follows, that one kind only is meant, that is the *Faba* or bean, as

chief of the Legumes. Pliny observes that the epithet "*lætum*" is used, because "*fabula solam, in quo sata est, latificat stercoris vice.*"

75. *Tennes fetus, &c.*] The seeds of vetches are very small in proportion to beans or lupins; therefore the epithet *tenues*.

Tristisque lupinus.] Not exactly our *Lupin*, which is the Roman *Faselus*, but a species of pulse designated as *tristis* on account of its great bitterness, which "*contristatur degustantis vultus*"; the *Σίγυς* of the Cynics. Pliny, Varro and Columella speak of them as an excellent manure.

76. *Fragiles calamos, &c.*] These words and the subsequent "*silvamque sonantem*" mark that the *Lupini* here spoken of were to be allowed to ripen for seed; sometimes they were sown to feed cattle when green; or to manure land by being ploughed in before they were ripe.

77. *Urit enim, &c.*] De Lille has observed that the Poet does not here prohibit the sowing of flax and oats and poppies (as is evident from v. 212, where he prescribes the time for sowing them); but he reminds the farmer that these sorts of seed do not manure and enrich the land as Legumes do, but on the contrary burn it up; and therefore, when he sows corn after them, (which he allows may be done,) the land ought first to be well manured, which it must require, being dried and exhausted, as "*arida et effeta.*"

78. *Papavera.*] The esculent poppy of the Romans was not that with the scarlet flower which is common in our corn-fields, but that of our gardens, as appears from the figure of its head in the hand of several statues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and slender.

79. *Alternis.*] In v. 71 this word *alternis* occurs in conjunction with *cessare* and *no-*

Ne saturare fimo pingui pudeat sola; neve 80
 Effetos cinerem immundum jactare per agros.
 Sic quoque mutatis requiescunt fetibus arva;
 Nec nulla interea est inaratæ gratia terræ.
 Sæpe etiam steriles incendere profuit agros,
 Atque levem stipulam crepitantibus urere flammis: 85
 Sive inde occultas vires et pabula terræ
 Pingua concipiunt; sive illis omne per ignem
 Excoquitur vitium, atque exudat inutilis humor;
 Seu plures calor ille vias et cæca relaxat
 Spiramenta, novas veniat qua succus in herbas; 90
 Seu durat magis, et venas adstringit hiantes;
 Ne tennes pluviae, rapidive potentia solis
 Acrior, aut Boreæ penetrabile frigus adurat.

be not ashamed to enrich the dry soil with fat dung; nor to spread unclean ashes over the exhausted fields. Thus also the fields rest with changing the grain; nor at the same time is there any grace wanting in an unploughed field. It is often also beneficial to set fire to the barren fields, and to burn the light stubble with crackling flames: whether by this means the lands receive some hidden powers, and rich nourishment; or whether every vicious disposition is removed by the heat, and the superfluous moisture made to transpire; or whether the warmth opens more passages, and relaxes the hidden pores, through which the juice is derived to the new herbs; or whether it hardens and contracts the gaping veins, and so hinders the small showers, or parching heat of the sun, or the piercing cold of Boreas from scorching it.

rare, therefore the meaning of it there as *alternis annis* is indubitable; not so, however, in this passage, though thus interpreted by Martyn. As the Poet is now speaking of those who cannot afford, or are unwilling to let their ground lie fallow, after advising them to sow *Far* immediately after *beans*, *vetches*, or *lupines*, and on the other hand cautioning them against sowing *flax*, *oats*, or *poppies*, he appears to correct himself and restrict this prohibition, allowing even these to be sowed *alternately* if the land be properly manured. This interpretation, referring this verse to the two preceding lines, seems to be approved by Heyne, and it is confirmed by v. 82, which proves that the Poet is still in this passage substituting the *changing of seed* for *letting the ground lie fallow*.

83—93. The stubble should be burnt for the amelioration of the soil.

83. *Nec nulla, &c.*] For the encouragement of those who can let their land lie fallow, he concludes by observing that the farmer ought to consider that some benefit accrues to him, even whilst his land is untilled.

84 & 85. *Steriles, &c. &c.*] It is most pro-

bable that two different operations are recommended in these verses, as Martyn asserts; but his explanation of the first, as “*a burning of the soil itself*,” is remarked to be objectionable: weeds, brambles, &c. would be likely to encumber ground that had long remained unmanured and untilled; the burning of these may be intended in the former verse, and subsequently the burning of the stubble in the latter. Heyne, however, treats them as one and the same operation.

92. *Tennes pluviae.*] *Scanty or slight showers*; this sense of *tennes* in opposition to *pingues* is more consistent with the general meaning of the passage than “*soft and penetrating*.” That Heyne should consider “*tennes*” a redundant epithet, as *rapidus* applied to *sol* and *penetrabile* applied to *frigus*, appears strange: is it not from the *pluviae* being *tennes* in the sense proposed above that they can be named with the heat of the Sun, or the cold of the North Wind, in producing the same effect expressed by “*adurat*”?

93. *Penetrabile, &c.*] In an active sense, *piercing*: so “*penetrabile telum*” in *Æn. x.* v. 481.—*Adurat.*] Heyne takes *adurere* in

Multum adeo, rastris glebas qui frangit inertes,
 Vimineasque trahit crates, juvat arva; neque illum 95
 Flava Ceres alto nequidquam spectat Olympo;
 Et qui, proscisso quæ suscitât æquore terga,
 Rursus in obliquum verso perrumpit aratro,
 Exerectque frequens tellurem, atque imperat arvis.
 Humida solstitia atque hiemes orate serenas, 100
 Agricolaë; hyberno lætissima pulvere farra,
 Lætus ager; nullo tantum se Mysia cultu
 Jactat, et ipsa suas mirantur Gargara messes.
 Quid dicam, jacto qui semine comminus arva
 Insequitur, cumulosque ruit male pinguis arenæ? 105

He also greatly helps the fields, who breaks the sluggish clods with harrows, and draws the osier hurdles; nor does yellow Ceres look down upon him in vain from high Olympus; and he too, who turns the plough, and breaks the ridges obliquely, which he has already turned up, and frequently excises the earth, and commands the fields. Pray, ye farmers, for moist summers and fair winters; for nothing is so advantageous to the corn, nothing makes the field so fruitful, as winter dust; Mysia does not boast of any tilage that is so beneficial, and in such seasons even Gargarus admires its own harvests. Why should I speak of him, who, as soon as he has sown the seed, immediately falls upon the field, and levels the ridges of the barren sand?

the sense of *nocere*; but a common signification of it is, *to dry up, to parch*, may be appropriately used in reference to any of the three subjects.

94—100. The ground is to be duly prepared by frequent ploughing and harrowing.

94. *Rastris.*] The term *rastrum* always signifies a *harrow* in Virgil, who describes it as something very heavy, which character does not correspond with that of a *rake*.

95. *Crates.*] This word is used for any kind of *basket-work*; here it signifies *hurdles*, which after the clods were broken were drawn over the land to make it smooth: the operation is thus expressed by Colamella—"tum glebas sarculis resolvemus et inductâ crate cœquabimus." Lib. ii, c. 18.

96. *Flava Ceres, &c.*] *Ceres* is called *yellow* from the colour of ripe corn; so by Homer she is styled *ξανθή Διούτις*.

Spectat.] The same as *respicit* or *propitia est*. So "*respicit*" in Ecl. i, 28.

97. *Et qui, &c.*] This "*qui*" is to be connected with "*qui*" in v. 94, the sense being "*Ille juvat arva qui, &c. et ille juvat arva qui perrumpit, &c.*"

Proscisso.] The verb *proscindere* is applied to the first ploughing up of the land.

Terga.] The first ridges.

100—111. The Poet now enters on the subject of sowing, and advises that, immediately after that process, the clods be

carefully broken, and the land artificially overflowed.

100. *Humida solstitia.*] By *solstitium* only the summer *solstice* is ever meant by pure Latin writers: these words, therefore, can only express *moist summers*. Virgil's remark, if at first view paradoxical, is however consistent with the nature of a warm climate, and is supported by the following words, which Macrobius quotes from an old book of verses:—"Hiberno pulvere, verno luto, grandia farra, Camille, metes."

102. *Nullo, &c.*] By "*nullo cultu*" Virgil does not mean to say that *no labour* was employed in cultivating Mysia, but he notices that Mysia, the most fertile part of Asia Minor, was indebted for her fertility, *not so much to the labour bestowed in the cultivation of her soil, as to the happy nature of her climate*, such as he describes in v. 100, which should be the object of the husbandman's prayer. In Mysia were both a mountain Gargarus, and town Gargara, famous for their great abundance of corn, thus alluded to by Ovid, "*Gargara quot segetes habet*—"

101. *Quid dicam, &c.*] Supply *de co.*

Comminus.] The common interpretation, *immediately*, given by Servius to the word in this passage, and followed by most other commentators, is perfectly accordant with the general sense of the direction.

105. *Insequitur, &c.*] *Insequi rem* is the

Deinde satis fluvium inducit rivosque sequentes?
 Et, quum exustus ager morientibus æstuat herbis,
 Ecce supercilio clivosi tramitis undam
 Elicit: illa cadens raucum per lævia murmur
 Saxa ciet, scatebrisque arentia temperat arva. 110
 Quid, qui, ne gravidis procumbat culmus aristis,
 Luxuriam segetum tenera depascit in herba;
 Quum primum sulcos æquant sata? quique paludis
 Collectum humorem bibula deducit arena?
 Præsertim incertis si mensibus annis abundans 115
 Exit, et obducto late tenet omnia limo:
 Unde cavæ tepido sudant humore lacunæ.
 Nec tamen, hæc cum sint hominumque bouumque labores
 Versando terram experti, nihil improbus anser,
 Strymoniaque grues, et amaris intuba fibris, 120

and then brings down rills of water over it? And, when the parched field lies gasping with dying herbs, behold he draws down the water from the brow of a hill by descending channels: the water, as it falls, makes a hoarse murmur along the smooth stones, and refreshes the thirsty fields with its bubbling streams. Why should I speak of him, who, lest the heavy ears should weigh down the stem, feeds down the luxuriant corn in the tender blade, as soon as it is even with the furrow? or of him who drains the collected moisture of the marsh from the soaking sand? especially in doubtful months, when the river has overflowed its banks, and covered all the country round with mud: whence the hollow ditches sweat with warm moisture. Though all these constant labours of men and oxen attend the culture of the earth, yet these are not all, for the wicked goose, and Strymonian cranes, and succory with bitter roots,

same as *rem statim aggredi*, or the common phrase "to set about a matter"; similar to "*arva insectatur*" is "*terram insectabere*" in v. 155.

Male.] In the sense of *nivium*, or *inutiliter*; soil is called *nivium pingue*, too rich or binding, as opposed to *macrum solum*, a poor and crumbling soil: Martyn, however, interprets it as *non pinguis*, or barren; a signification contrary to the spirit of the direction. As the poet is speaking of dry land which wanted water, the term "*arena*" is used with propriety for *soli* or *terre*.

106. *Deinde, &c.*] Virgil is supposed to have imitated in these lines the passage of Homer in the 21st Iliad, beginning at v. 257.

107. *Supercilio, &c.*] *Supercilium*, *ἰσχυρὸς βρῶν*—all, by the same metaphor, express the upper part of a hill.

Clivosi tramitis.] For *montis clivosi in quo rivulus tramitem facit*, a sloping hill, along which he makes a course for the streams.

111—117. The correcting of the rank luxuriance of growing corn by feeding down, and the draining of marshy land are now treated of.

113. *Sulcos æquant.*] The term *sulcus* (properly, a furrow or trench) here denotes the bed of earth thrown up between two furrows. *Sulcus* sometimes expresses (by Synecdoche) ploughing, tillage, as in v. 134.

114. *Bibulâ arenâ.*] By means of (not "from" as rendered by Martyn) sand thrown on the marshy ground, and mixed with it in order to correct it, and suck up the superfluous moisture.

115. *Incertis mensibus.*] Of spring or autumn, when the weather is variable.

116. *Obducto—tenet.*] For *obducit*, covers or spreads over.

118—124. The Poet proceeds to mention several circumstances prejudicial to agriculture, and attributes them to the will of Jupiter.

119. *Improbis anser.*] The goose is styled wicked, i. e. noxious or pernicious, because it roots up the herbage wheresoever it goes. In v. 146, as applied to "labor," it is used as perversive, incessant, unwearying. In general it imports—what is confined by no bounds or laws.

120. *Strymoniaque, &c.*] The cranes are

Officiunt, aut umbra nocet. Pater ipse colendi
 Hand facilem esse viam voluit; primusque per artem
 Movit agros, curis acuens mortalia corda;

Nec torpere gravi passus sua regna veterno.

Ante Jovem nulli subigebant arva coloni:

125

Nec signare quidem aut partiri limite campum

Fas erat: in medium quærebant; ipsaque tellus

Omnia liberius, nullo poscente, ferebat.

Ille malum virus serpentibus addidit atris,

Prædarique lupos jussit, pontumque moveri;

130

Mellaque decussit foliis, ignemque removit,

Et passim rivis currentia vina repressit:

Ut varias usus meditando extunderet artes

Paulatim, et sulcis frumenti quæreretur herbam;

Ut silicis venis abstrusum exederet ignem.

135

are injurious, and shade is hurtful to the corn. Jupiter himself would have the method of tillage not to be easy; and the first of all commanded the fields to be cultivated with art, to whet the minds of mortals with care; and would not suffer his reign to rest in sloth. Before the reign of Jupiter, no husbandmen subdued the fields; nor was it lawful to mark out lands, or distinguish them with bounds: all things were in common; and the earth of her own accord produced every thing more freely, without compulsion. He gave a noxious power to horrid serpents, and commanded the wolves to prowl, and the sea to swell; and shook the honey from the leaves of trees, and concealed the fire, and withheld the wine, which ran commonly before in rivulets: that experience might gradually strike out various arts by frequent thinking, and seek the blades of corn in furrows; that it might strike the hidden fire out of the veins of flints.

said to come from the *Strymon*, a river of Macedon, on the borders of Thrace.

Intaba.] *Intabum* or *Intabus* is commonly translated *Endive*; but the plant which Virgil speaks of is *Succory*, called *Cichoria* at Rome, where it is much eaten, and is esteemed a wholesome salad; but the outside being very bitter, they strip off the rind and therewith the fibres (which are the bitterest parts) in order to make it eatable: this possibly is alluded to in the words "*amaris fibris.*"

121—149. A digression on the change, under the rule of Jupiter, from the golden to the silver age. See Ovid, *Met.* i, 101, &c.; also Hesiod, *Op.* et *Dies*, 90, &c.

122. *Hand facilem, &c.*] See Hesiod, *Op.* et *Dies*, 42 to 52.

123. *Movit agros, &c.*] i. e. *fecit moveri*, caused the earth to be tilled.

126. *Sua regna.*] Those whom he ruled over—his subjects.

127. *Fas.*] Sometimes, as here, used as an adjective; usual, customary.

In medium quærebant.] So in Book iv, 157, "in medium quæsitæ reponunt."

123. *Nullo poscente.*] In Ovid, *Met.* i, 103, "nullo cogente."

129. *Serpentibus—atris.*] "Atris viperis," Hor. *Od.* III, iv, 17.

131. *Mellaque decussit.*] "Silvis—decussit honorem," Book ii, 404.

Ignemque removit.] He did not totally take the fire away, but only concealed it (*Κρυψὶ δὲ πυρ*, Hesiod, *Op.* et *Dies*, 50) in the veins of flints; as *Æu.* vi, 7,—"*quærit pars semina flammæ abstrusa in venis silicis.*"

132. *Rivis currentia vina.*] Thus Ovid, *Met.* i, 111; "*Flumina jam lactis, jam flumina nectaris ibant.*"

133. *Usus.*] This word is translated "experience;" but it may be taken rather in its common sense for *use* and *convenience*, as Virgil means that man being left to his own resources, the necessities of life compelled him to exert his faculties and industry, to discover by degrees the various arts which we now enjoy; or it may signify *frequent trial*, or *experiment*, in which sense it occurs in Book ii, 22.

Tunc alnos primum fluvii sensere cavatas;
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.
 Tum laqueis captare feras, et fallere visco,
 Inventum, et magnos canibus circumdare saltus. 140
 Atque alius latum funda jam verberat amnem;
 Alta petens pelagoque alius trahit humida lina.
 Tum ferri rigor, atque argutæ lamina serræ;
 Nam primi cuneis scindebant fissile lignum.
 Tum variæ venere artes: labor omnia vicit 145
 Improbus, et duris urgens in rebus egestas.
 Prima Ceres ferro mortales vertere terram

Then did the rivers first feel the hallowed alders; then did the sailor first give numbers and names to the stars, the Pleiades, the Hyades, and the bright Bear of Lycaon. Then was the taking of wild beasts in toils, and the deceiving with bud-line, and the encompassing of great forests with dogs discovered. And now one seeking the deep places lashes the broad river with a casting-net, and another drags his wet lines in the sea. Then the tempering of steel was invented, and the blade of the grating saw; for in the first age they clave the splitting wood with wedges. Then various arts were discovered: incessant labour and necessity pressing in difficult affairs overcame all things. Ceres first taught mankind to plough the ground,

136. *Alnos.*] The *alder-tree* flourishes most in moist places, and on the banks of rivers. See Book ii, 451.

138. *Pleiades, &c.*] The *Pleiades* are seven stars in the neck of the *Bull*: they are fabled to have been the seven daughters of Atlas, king of *Mannitania*, whence they are called by Virgil "*Atlantides*." The name is variously derived, some deducing it from *πλῖω*, to *sail*, because their rising was supposed to point out the time in those days proper for adventuring to sea; others, from *πλῖνις*, *more* or *many*, because they appear in a cluster.

Hyadas.] The *Hyades* are seven stars in the head of the *Bull*; the name is derived from *ὕω*, to *rain*, because they are considered to bring rain at their rising and setting.

Lycaonis Arcton.] *Hellice* or *Callisto*, the daughter of *Lycaon*, was fabled to have been transformed into a *Bear* by *Juno*, and afterwards translated by *Jupiter* into the constellation, called by the Greeks *Ἀρκτὺς*, by the Romans *Ursa Major*, and by us the *Great Bear*. See *Ovid*, Met. ii, 505.

142. *Alta petens.*] These words are connected by *Martyn* and most other commentators with the preceding words, and accordingly interpreted "*seeking the deep spots*" in the rivers in which to sink his

net; but the punctuation adopted by *Heyne*, connecting them with the following words in the same line, appears more consistent with the frequent use of "*alta*" as applied to the sea:—"in altum vela dabant, &c." *Æn.* i, 34, 35; "*alto Prospiciens, &c.*" *Æn.* i, 126, 127; "*alta petens, &c.*" *Æn.* vii, 362; et passim.

143. *Ferri rigor.*] For *ferrum rigidum*.

144. *Nam primi, &c.*] This line is considered by *Heyne* and others as an interpolation, the same idea being found in the words, "*cuneis et fissile robur Scinditur,*" *Æn.* vi, 181; and "*Robora nec cuneis scindere—cessant, &c.*" *Æn.* xi, 137; and the introduction of it here appearing superfluous. *Voss* maintains the contrary opinion, considering that it appropriately describes the progress of improvement.

145. *Vicit.*] This reading, adopted by *Heinsius*, (who is observed to have made use of one of the best copies) is approved of by *Heyne* in preference to *Vincit*, which appears in most of the manuscripts and printed editions, and is retained by *Voss* as authentic and more expressive than *vicit*: the latter appears in one of the *Arundelian* manuscripts, and is more accordant with the preceding and subsequent verbs. *Heyne* well remarks—"Narrantur facta; non sententiose dicta."

Instituit: quum jam glandes atque arbuta sacrae

Deficerent silvae, et victum Dodona negaret.

Mox et frumentis labor additus: ut mala culmos

150

Esset robigo, segnisque horreret in arvis

Carduus: intereunt segetes; subit aspera silva,

Lappaeque tribulique; interque nitentia culta

Infelix lolium et steriles dominantur avenae.

Quod nisi et assiduis terram insectabere rastris,

155

when mast and arbutes began to fail in the sacred wood, and Dodona denied them sustenance. Soon was labour added to the corn; that noxious blights should eat the stalks, and that the lazy thistle should be dreadful in the corn-fields; the corn is lost; in its room arises a prickly wood of burrs and caltrops; and amongst the shining corn the unhappy darnel and the wild oats prevail. But unless you pursue the ground diligently with harrows,

148. *Glandes atque arbuta*, &c.] Virgil uses *arbutum* for the fruit of the strawberry-tree in this passage, which is its ordinary acceptance; while *arbutus* signifies the strawberry-tree; but in Book III, v. 500, he uses it in the sense of *arbutus*, the tree. The grammatical connexion of these words is doubtful; "glandes" and "arbuta" are considered by most as the subject of the verb "deficerent," and "silvae" in the Gen. as dependent on them; but Heyne connects them thus:—"Cum jam silvae (quæ poetice diis sacrae dicuntur) deficerent quoad glandes et arbuta," which, however admissible, appears a harsh construction for *deficerentur glandibus*, &c. (as "agri deficientur segetibus;" "defici lacte;" &c.); whereas the former, with the ellipsis of *homines*, is accordant with such passages as "Res frumentaria ipsos deficere cæpit," Cas. B. G. ii, 10, &c.

150. The subject from which he digressed at v. 121, is here resumed.

Labor.] As πόνος or ἔλαζον, so labor for *noxæ*, injury, hurt.

151. *Esset robigo*, &c.] *Esset* from *edo*, to consume. Many modern writers consider *robigo* to signify *smut*; but this is a disease affecting the ear, which it putrifies and converts to a black powder; whereas Virgil mentions *robigo* as a disease of the stalk; it is therefore probably *mildew* or *blight*, to which corn is very subject.

Segnis.] Martyn translates "*segnis*" as "*lazy*," considering that Virgil uses it in this sense, to express that none but a lazy husbandman would suffer so pernicious a weed to infest the corn: but the more general interpretation of it, as *useless* or *unproductive* (to man), makes it accord with the

epithet "*inertes*" applied to "*glebæ*" in the same sense in v. 94.

Horreret.] This verb expresses the *bristling* and rough appearance of the *thistle*, armed as it is with prickles.

153. *Lappæ*.] *Lappa* seems to have been a general word to express such things as stick to the garments of those that pass by, and therefore may be translated as a *burr*, though what is properly so called is the head of the *Bandana Major*, or *burdock*.

Tribulique.] The *tribulus*, or *land caltrop*, is an herb with a prickly fruit, which grows commonly in Italy, and other warm countries; whichever way it points, it presents three points or spikes, *τρῖς ὀλᾶς*, from which circumstance it probably derives its name, as did the *Tribulus*, an instrument used in war to annoy cavalry.

154. *Infelix lolium*.] This line, with the alteration of *dominantur* for *nascuntur*, is repeated from Ecl. v, 37. *Lolium* is the *darnel*, a weed common in our corn-fields. The ancients considered it injurious to the eyes, accordant to which idea we find part of Ovid's prayer, Fast. i, 691:—

"Et careant lolii oculos vitiantibus agri."
And in the next line—

"Nec sterilis culto surgat avena solo."

The opinion thus entertained of the injurious effects of the *lolium*, may have procured for it the epithet "*infelix*," which however Heyne interprets *barren*, as *felix*, applied to *arbor*, signifies *fruitful*. The *avena*, or *wild oats*, are not the common oats degenerated by growing wild, but a quite different species, the chaff of which is hairy and the seed is small, like that of grass.

155. *Quod*, &c.] As in Greek ὅ is used

Et sonitu terrebis aves, et ruris opaci
 Falce premes umbras, votisque vocaveris imbrem:
 Heu, magnum alterius frustra spectabis accervum;
 Concussaque famem in sylvis solabere quereu.

Dicendum et, quæ sint duris agrestibus arma, 160
 Quis sine nec potuere seri, nec surgere, messes.
 Vomis, et inflexi primum grave robur aratri,
 Tardaque Eleusinae matris volventia plaustra,
 Tribulaque, traheaque, et iniquo pondere rastri;
 Virgea præterea Celci vilisque supellex, 165
 Arbutæ crates et mystica vannus Iacchi.
 Omnia quæ multo ante memor provisa repones,
 Si te digna manet divini gloria ruris.
 Continuo in sylvis magna vi flexa domatur

and make a noise to scare the birds, and restrain the overshadowing boughs with your sickle, and call down the showers with prayer: alas, you shall behold another's large heap in vain, and relieve your hunger in the woods with shaking an oak. I must also mention the arms which belong to the laborious husbandmen, without which the corn can neither be sown nor spring up. In the first place the share, and the heavy timber of the crooked plough, and the slow rolling carts of Eleusinian Ceres, and threshing instruments, and sleds and harrows of unwieldy weight; add to these the mean osier furniture of Celcus, arbutæ hurdles, and the mystic fan of Bacchus: all which you must carefully provide long before hand, if you have a due regard for divine husbandry. In the first place the elm is forcibly bent in the woods

for $\alpha\alpha\varsigma\delta$, so *quod* is here used for *propter quod*, *wherefore*.

Insectabere.] For *insectatus fueris*; so also in the next line, "*terrebis*" for *terrueris*.

157. *Falce premes.*] That is said *falce premi* which is *cut* or *pruned*: thus, Hor. Od. I, xxxi, 9, "Premant Caleni falce—vitem."

160. The poet proceeds to describe the husbandman's tools, &c.

162. *Robur aratri.*] For *aratum è robore*: *robur* is the name of a particular sort of oak; but it is used also for *any solid timber*; in this passage it may mean *the beam* or solid body of the plough.

163. *Eleusinae.*] Ceres is called *Eleusina mater*, from *Eleusis*, an Athenian town, where Ceres was hospitably received by Celeus, and in return taught Triptolemus, his son, the art of husbandry. The Eleusinians, in honour of this Goddess, instituted the Eleusinian feasts, the mysteries of which it was death to disclose. At the feasts of Ceres at Rome, her statue was carried about in a cart or waggon.

164. *Tribulæque.*] The *tribulum* was an instrument used by the ancients to *thrash* their corn. It was a plank set with stones,

or pieces of iron, with a weight laid upon it, and so was drawn over the corn by oxen. The name is derived from $\tau\rho\iota\beta\omega$, *to rub, to thrash*; hence the first syllable of *tribulum* is long, while that of *tribulus* (mentioned in v. 153) is short, as is the first syllable of all compounds of $\tau\rho\iota\beta\iota\varsigma$. The syllable *que* is here long by the *cæsura*.

Traheaque.] The *trahea* is a carriage without wheels, or *sledge*, used, as well as the *tribulum*, to beat out corn.

165. *Celci.*] See Ovid, Fast. iv. 507.

166. *Mystica vannus, &c.*] The *fan* is an instrument used to cleanse the corn; it is called "*mystica*," because it was used in the mysteries of Bacchus. *Iacchus* was a name of Bacchus seldom made use of, except on solemn and sacred occasions.

167. *Provisa repones.*] Poetically for *providebis*.

Flexa domatur.] *Is bent by force.*

169. *Continuo, &c.*] i. e. *principio, in the first place.* The Poet proceeds to give a description of the plough, in the explanation of the parts of which much uncertainty must exist. The terms used will be separately considered as they occur, and to render them more intelligible, reference will be

In burim, et curvi formam accipit ulmus aratri;

170

Huic a stirpe pedes temo protentus in octo,

Binæ aures, duplici aptantur dentalia dorso.

Cæditur et tilia ante jugo levis, altaque fagus,

Stivaque, quæ currus a tergo torqueat imos;

Et suspensa focis explorat robora fumus.

175

into a plough-tail, and receives the form of the crooked plough; to the end of this are joined a beam eight feet in length, two earth-boards, and share-beams with a double back. The light lime-tree also is cut down beforehand for the yoke, and the tall beech, and the staff, to turn the bottom of the carriage behind; and the wood is hung up in chimneys to be seasoned by the smoke.

made to the two figures in the accompanying engraving, the one (fig. 1) representing an outline of the plough as described by the Poet; the other (fig. 2), being the drawing of a modern Italian plough, mentioned by Martyn as used about Mantua and Venice.

170. *In burim.*] The *buris* or *bura* appears to have been the curved hinder part of the plough, in some places called the *plough-tail*, in others the *plough-handle*, the extremity of which the ploughman of the present day grasps in his left hand; it was called *buris*, as if *βούρ* *οὐρά*, bent like an *ox-tail*. (marked B, B, in fig. 1.)

171. *Temo.*] Is the *beam* or *pole* (marked T, T,) which passed between the oxen, and to which they were yoked.

172. *Binæ aures.*] *Two earth-boards* (marked A, A,) which being placed on each side of the share-beam, met at an angle behind, serving to make the furrows wider and the ridges higher. Some ploughs were without them.

Dentalia.] The *share-beam* (marked D, D,) or ground of the plough, being that part of the frame on the anterior end of which the plough-share (*romis*, marked V) was fitted. Martyn supposes that the *dentalia* was made with two legs, one of which was fastened to the bottom of the *buris*, and the other nailed to the *temo*, both diagonally, thus making all three hold faster together, and that from these two cross legs Virgil gave the epithet *duplici* to the *dorsum*. This explanation is adopted by Heyne, but apparently (as is observed in Valpy's Virgil,) without comprehending it: the explanation suggested by the latter Editor is more intelligible; his words are:—“As the Italian plough-share appears to me more in a wedge form, and therefore in its movement to create greater friction than ours, it will require to be more strongly set; *duplici dorsum* may therefore mean a double back or ground, in which the share is fixed, not standing diagonally, as seems to be Martyn's meaning, or perpendi-

cularly, but at some few inches' distance, one immediately above the other horizontally;” (as marked D, D, in fig. 2.)

174. *Stivaque.*] *Stiva* is the *plough-staff*, which with us is generally fixed in the *share-beam*, in the same manner as the *buris*, or *plough-tail*, so that we have two tails or handles to our ploughs; but sometimes it is a loose staff with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it. For “*stivaque*” Martyn proposes to read *stiveæ*, which Heyne approves; according to which the sense is—“The light lime-tree is cut down beforehand for the yoke, and the tall beech for the plough-handle. *Stiva* is by some said to be a *foot-board*, on which the ploughman stood to guide the plough.

Curvus.] This term led Servius, and after him other commentators, to represent Virgil's as a *wheel plough*, not a *swing plough*, which however is improbable of so rude and imperfect an instrument as this is described to be, of a principal part of which, the *romis* or *share*, no mention is made by the Poet; and another part appears to be named twice, if the *Buris* and *Stiva* signify the same thing, viz. the *crooked part of the plough-handle*, as in the figure of the ancient plough, there is no appearance either of a second handle or of a *coulter*.

175. *Explorat—fumus.*] The smoke is said *explorare*, to search or try, as it penetrates the wood dried by it, and discovers any chips that may be therein.

Having concluded the passage relating to the ancient plough of Virgil, it may tend to elucidate the subject, to annex a drawing and description of the modern Italian plough, as given by Martyn. In fig. 2—The two timbers marked A are each made of one piece of wood, and are fastened together with three pins at B.

C, C, are two transverse pieces of wood, which serve to hold the handles together at the back.

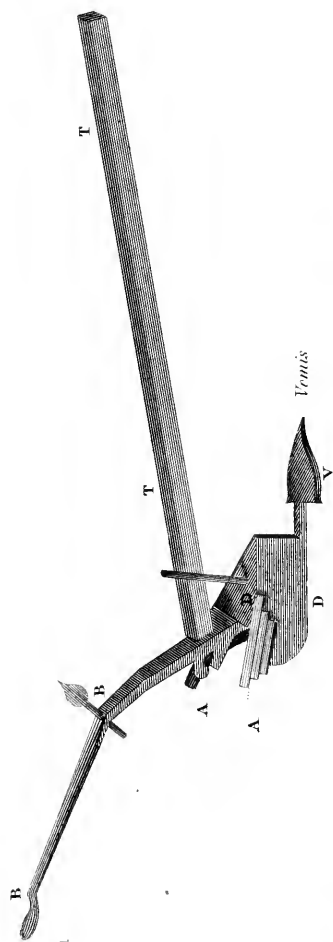
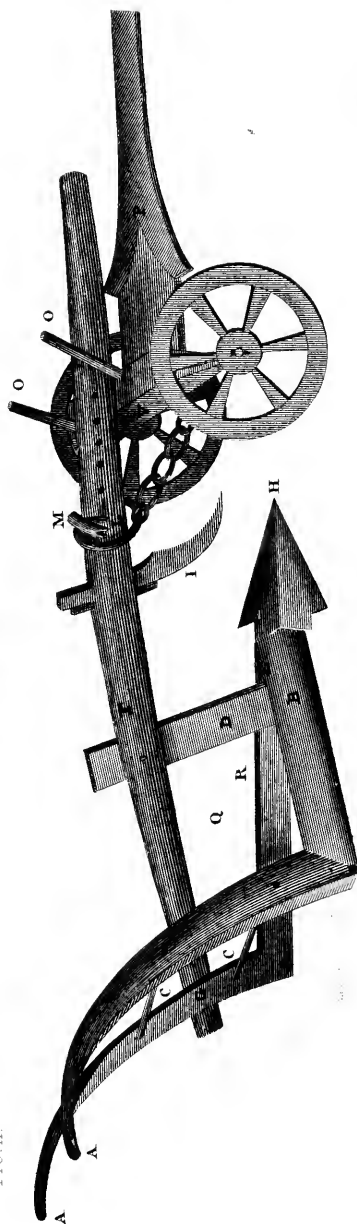
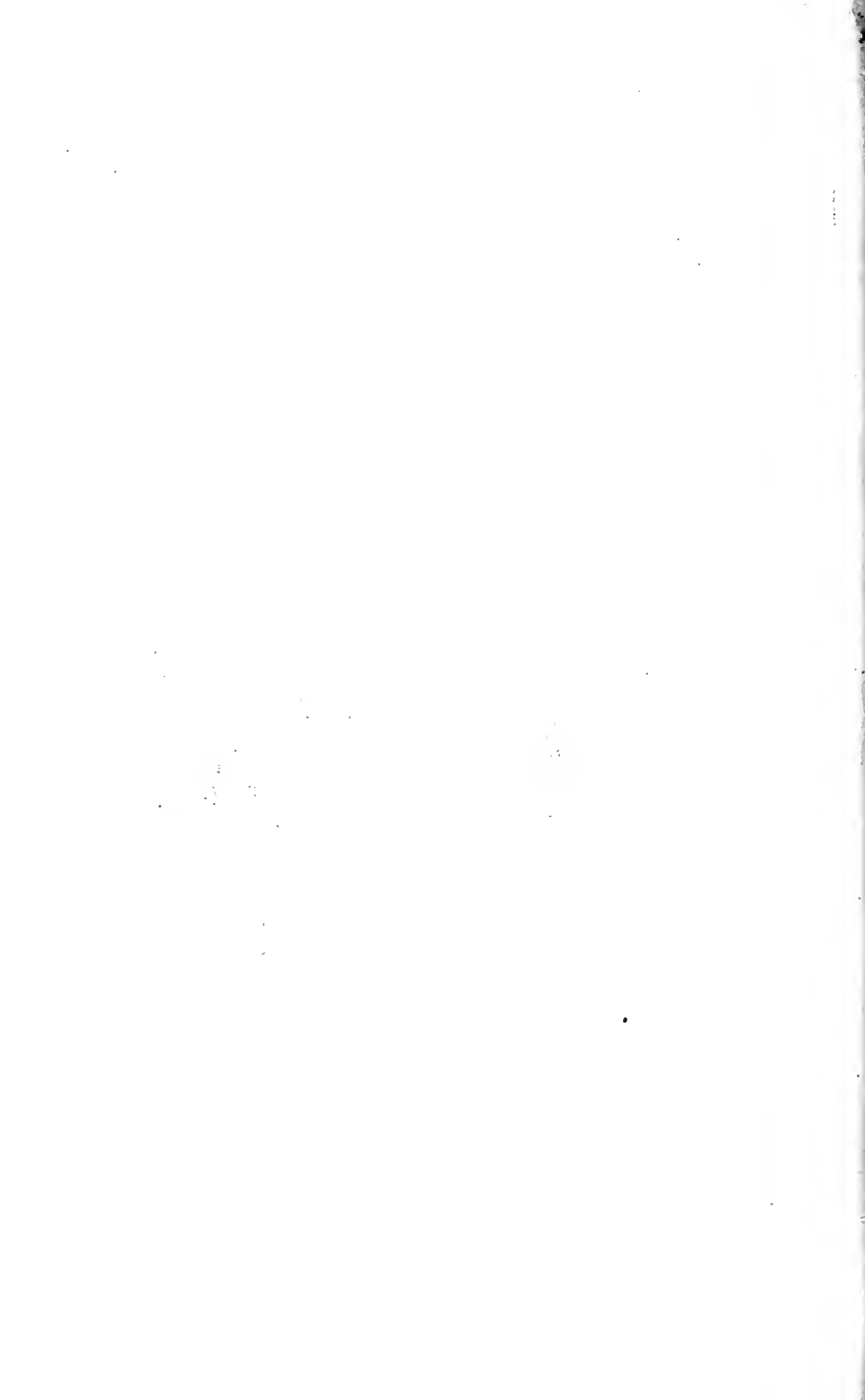


FIG. II.





Possum multa tibi veterum præcepta referre;
 Ni refugis, tenuesque piget cognoscere curas.
 Area cum primis ingenti æquanda cylindro,
 Et vertenda manu, et creta solidanda tenaci;
 Ne subeant herbæ, neu pulvere victa fatisceat: 180
 Tum variæ illudunt pestes: sæpe exiguus mus
 Sub terris posuitque domos atque horrea fecit;
 Aut oculis capti fodere cubilia talpæ;
 Inventusque cavis bufo, et quæ plurima terræ

I can recite to you many precepts of the ancients, unless you decline them, and are loth to be informed of small things. In the first place, the floor is to be smoothed with a huge rolling stone, and to be wrought with the hand, and consolidated with binding chalk; to keep weeds from growing up, and to preserve it from growing dusty and chapping. Then various plagues mock your hopes: the little mouse often has built its house under the ground, and made its granaries; or the blind moles have dug their chambers; the toad also is found in hollow places, and other vermin, which the earth

D is a piece of wood fastened to the left handle, or *Sinistrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is fastened to the handle at G.

H is the plough-share, into which the *Dentale*, or share-beam, seems to be inserted.

I is the coulter, being a piece of iron, square in the body, which is fixed in the beam, and bending in the lower part, and having an edge to cut the weeds.

L is an iron chain, fastened at one end to the plough-pillow, or *Mesolo* N; and, at the other, to the beam by an iron hammer M; the handle of which serves for a pin, and the more forward the hammer is placed, the deeper the share goes into the ground.

O, O, are two pieces of wood fastened to the pillow, which serve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with pricked lines, is a strong plank, which is fastened to D, and to the left handle. This being placed sloping serves to turn up the earth, and make the furrow wider. This part, therefore, is the earth board or *auris* of Virgil, of which he says there should be two; but in this plough there seems to be but one.

176. After mentioning the implements of agriculture, he gives instructions for making the floor.

[*Veterum præcepta*.] Alluding to Cato and Varro, who wrote before him, and from whom he has taken the directions relating to the floor. Cato directs it to be made in the following manner:—"Dig the earth

small, and sprinkle it well with lees of oil, that it may be well soaked. Beat it to powder, and smooth it with a rolling stone or a rammer. When it is smooth, the ants will not be troublesome, and when it rains it will not grow muddy." Varro is more diffuse in his description of the floor, and mentions not only the ants, but mice and rooks.

[*Area*.] The *ἀλωα* of the Greeks; the *thrashing-floor* here spoken of was not in barns but in the open air, as at the time of year for thrashing in Italy rain is not to be apprehended.

[*Et vertenda*, &c.] Servius notices here the *ὑστέρωλον*, as in point of time the operations of turning and making the earth solid, mentioned in this line, must precede the leveling spoken of in the former.

180. *Fatisceat*.] This verb does not express a *chapping*, but a *loosening* or *crumbling* of the earth, being opposed to "*solidanda*" in the foregoing line; *fastiscere* is properly said of that which falls from its strength being broken, and dissolves or falls to pieces; thus, in *Æn.* 1, 123, "*naves rimis fatiscunt*," that is—*solvantur* so that *rimæ* *fiant*; from which passage many interpret *fatisci* by *hiscere*, *rimas agere*; but this signification is not here tenable, as, if earth becomes *pulvere victa*, it does not *chap* or *open*.

181. *Bludant*, &c.] sc. *Operam et curam agricolæ eludant*.

183. *Oculis capti*, &c.] The Poet speaks according to the common opinion, when he says the moles are *blind*; but it is certain that they have eyes, though they are small.

184. *Quæ plurima*.] As the Greek *οἷα τὰ πολλά*.

Monstra ferunt; populatque ingentem farris acervum 185
Curculio, atque inopi metuens formica senectæ.

Contemplator item, quum se nux plurima silvis
Induet in florem, et ramos curvabit olentes:
Si superant fetus, pariter frumenta sequentur,
Magnaque quum magno veniet tritura calore: 190
At si luxuria foliorum exuberat umbra,
Nequidquam pingues palea teret area culmos.

Semina vidi equidem multos medicare serentes,
Et nitro prius et nigra perfundere amurca;
Grandior ut fetus siliquis fallacibus esset, 195
Et quamvis igni exiguo properata maderent.

produces in abundance; and the weevil destroys the great heap of corn, and the ant also, which is afraid of a needy old age. Observe also when the walnut-tree shall put on its bloom plentifully in the woods, and bend down its strong smelling branches: if it abounds in fruit, you will have a like quantity of corn, and a great thrashing with much heat: but if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff. I have seen some medicate their seeds before they sow, and steep them in nitre and black lees of oil, to cause a taller produce in the deceitful pods. And though they have been moistened over a gentle fire to quicken them,

136. *Curculio*, &c.] The common people at Lyons use the name of "*Gourgillon*" for a small brown fly, in shape like a beetle, which is frequently found in beans; in the other parts of France they call it *calendre*; in English, *weevil*. Pliny calls it *gurgulio*. Lib. xviii, c. 30.

Inopi, &c.] "*Magni formica laboris—haud ignara ac non incauta futuri*." Hor. Sat. I, i, 33, 35.

137. *Contemplator*, &c.] He here shows the husbandman how he may form a judgment of his future harvest. *Contemplator*, same as *φράζω*, *σκέπτιο* or *τεκμαίρου*.

Nux.] Most commentators render this the *almond-tree*; but Martyn maintains that it is used to express a *walnut-tree*, and supports this signification by a passage in Book ii, 69: "*Inseritur vero ex fetu nucis arbutus horrida*," where the *nux* is spoken of as engrafted on the *arbutus*; and Palladius, in speaking of the same operation, says "*Arbuteas frondes vastæ nucis occupat umbra*," where he could not mean the almond, when he mentions a *great shade*, which however is very applicable to the walnut. *Nux* occurs in only one other passage of Virgil, viz. in Ecl. viii, 29, "*Tibi ducitur uxor*. Sparge marite *nucis*, &c." alluding to the ancient custom of throwing *nuts* amongst the boys at weddings; and Pliny shews that these nuts used at the nuptial ceremonies were *walnuts*.

Plurima.] *Plentiful* or *abundant* in its

blossoms; but some explain it as "*quæ multa est in silvis*, i. e. *quibus silvæ abundant*."

133. *Induet in florem*.] A more usual form of the expression is *induct se flore*; thus in Book iv, 142—" *pomis se fertilis arbos induerat*."

139. *Si superant*, &c.] i. e. *Si eorum major copia est, et pro altero etiam frumenti major erit copia*.

190. *Tritura*.] For *messis*.

192. *Nequidquam*.] The adverb may be variously joined, either with "*pingues*," expressing *inutiliter pingues*, sc. *non gravis sed palea*; or with "*teret*," it being useless to thrash *culmos palea pingues*.

193. The Poet adds a precept regarding the seed of legumes. Though the general word *semina* is used, Pliny and Columella confine the direction to the *bean*.

195. *Siliquis*, &c.] The mention of *Pods* shews that the Poet speaks of *pulse*. The pods are called "*fallacibus*," because they often grow to a sufficient age, when upon examination they prove almost empty.

195 & 196. *Esset*,—*maderent*.] Martyn has here adopted, in common with others, a punctuation which Heyne originally admitted, but in a subsequent edition corrected, viz. placing a full stop at "*esset*," and a comma at "*maderent*," thus connecting *quamvis* with *maderent*, as opposed to "*Vidi—tamen*," which is decidedly erroneous, and arose from misapprehending the se-

Vidi lecta diu et multo spectata labore
 Degenerare tamen; nī vis humana quotannis
 Maxima quæque manu legeret: sic omnia fatīs
 In pejus ruere, ac retro sublapsa referri. 200
 Non aliter, quam qui adverso vix flumine lembum
 Remigiis subigit, si brachia forte remisit,
 Atque illum in præceps pronō rapit alveus amni.
 Præterea tam sunt Arcturi sidera nobis
 Hædorumque dies servandi et lucidus Anguis, 205
 Quam quibus in patriam ventosa per æquora vectis
 Pontus et ostriferi fauces tentantur Abydi.

and long tried, and examined with much labour, yet have I seen them degenerate, unless a man picked out the largest of them one by one every year. Thus every thing by fate degenerates and runs backwards. Just as when any one is rowing with difficulty against a stream, if he happens to slacken his arms, immediately the tide drives him headlong down the river. Besides, we ought as much to observe the stars of Arcturus and the days of the Kids and the shining Dragon, as those, who, returning homewards through the stormy main, venture in the Euxine sea and the straits of oyster-breeding Abydos.

cond verse, the "*maderent*" of which should be connected with "*ut esset*" of the preceding line, the meaning being, that one advantage arising from steeping beans in nitrous water is that they boil the sooner, and grow tender over a little fire, "*igni quamvis exiguo*," however little. Palladius mentions the same effect; "Græci asserunt fabæ semina aquâ pridie infusa citius nasci, nitratâ aquâ respersa cocturam non habere difficilem." Columella uses the word *maderescere* in the sense of *to become tender*, in Lib. xi. c. 3, where, giving directions how to manage the cabbage-plant in transplanting it, he adds, "*Hæc res efficit, ut in cocturâ celerius madescat*," that is certainly, *that it may be tender with less boiling*. Martyn's version is of course accordant with his erroneous punctuation.

Properata maderent.] For *propere*, or *citius coquenter*.

198. *Vīs humana.*] For *homines*, as βία Πηλιάκω, for Πηλιάκω, Priam.

200. *Retro sublapsa, &c.*] See *Æn.* ii. 169.

201. *Adverso—flumine.*] Rows against the stream.

203. *Atque.*] Gellius, Servius and others interpret *atque* in this verse as *statim*, immediately, agreeably with its use in the xii tabb. "*Si in jus rocat, atque cat*," in which sense it is rendered by Martyn; but its common meaning is supported by Heyne, who thus would supply the ellipsis in the preceding part of the passage—"Non aliter, quam *is retro sublapsus refertur* qui, &c. &c.—atque illum, &c."

201. He proceeds to mark the connection between agriculture and astronomy, some attention to which is not less useful than to mariners, as pointing out the due seasons for sowing different grains.

Arcturi.] *Arcturus* is a star of the first magnitude in the sign Bootes, in the tail of the Great Bear. Its name is accordingly formed from ἄρκτος, a bear, and οὐρά, a tail: in regard to the weather to be expected at its rising, Pliny observes, "*Arcturi vero sidus non ferme sine procellosa grandine emergit*." Thus Horace, *Od.* III, i, 27 & 28,—"sævus *Arcturi* cadentis impetus, aut orientis *Hædi*, &c."

205. *Hædorumque.*] The *Hædi*, or *kids*, are two stars on the arm of Auriga. They also were considered to predict storms. Pliny calls *Arcturus*, *Orion* and the *Hædi*, "*horrida sidera*;" and Ovid, describing the terrors of his banishment, says, "*Sæpe ego nimboris dubius jactabar ab Hædis, &c.*" *Trist.* lib. 1, *Eleg.* ult. In the same *Elegy* he mentions that he was in the Adriatic, going into banishment, in December.

Anguis.] The *Dragon* is a northern constellation between the two Bears, and is again introduced in v. 244.

206. *In patriam—vectis.*] *Redcuntibus.*

207. *Pontus, &c.*] The *Pontus Euxinus*, or *Black Sea*, which had the character of being very tempestuous.

Ostriferi—Abydi.] *Abydos* is situated on the Asiatic side of the Hellespont; it was famous for oysters.

Libra die somnique pares ubi fecerit horas,
 Et medium luci atque umbris jam dividit orbem:
 Exercete, viri, tauros; serite hordea campis, 210
 Usque sub extremum brumæ intractabilis imbrem.
 Nec non et lini segetem et Cereale papaver
 Tempus humo tegere; et jamdudum incumbere aratris:
 Dum sicca tellure licet, dum nubila pendent.
 Vere fabis satio; tum te quoque, Medica, putres 215
 Accipiunt sulci, et milio venit annua cura:

When Libra has made the hours of the day and sleep equal, and now divides the world between light and darkness; then work your bullocks, ye ploughmen, and sow barley in the fields, till about the last shower of the impracticable winter solstice. It is also time to cover flax in the ground, and the poppy of Ceres, and immediately to begin your harrowing: whilst the dry ground gives you leave, and the clouds yet hang over. Spring is the time for sowing beans; and thee also, O Medick, the rotten clods receive, and millet requires an annual care:

Tentantur.] *Tentare* is used for *adire*; so "tentanda via est, in Book iii, 8."

203. The time for sowing barley is now mentioned as that between the Autumnal equinox and the Winter solstice.

Libra, &c.] The Sun is in this sign of the Zodiac the latter end of September, when the days and nights are of equal length; from which circumstance the hours are here called "*pares*."

Die.] An old form for *diei*, is the reading adopted by Heyne; most other Editors read "*dies*," another old form of the genitive.

Somni.] For *noctis*.

209. *Medium luci atque umbris.*] *Inter diem et noctem*.

211. *Usque sub extremum, &c.*] Heyne interprets *extremum brumæ imbrem* as *extremam brumam*, applying "*extremum*" merely as an epithet of winter, as being the last part of the year, and not to be understood as denoting the latter part of the winter, an interpretation that would be contrary to the practice of the Romans, who avoided sowing or tilling their ground in the dead of winter, considering that period as *intractabilis*: but *extrema bruma* may mean the very beginning of the time properly called *Bruma*. It has been suggested that "*usque sub extremum imbrem*" may carry this image in it—till you come near or under the very skirts of the winter showers. The most simple explanation is that the words are to be taken in their literal acceptance, and express "Whilst snowery weather continues, and before frost sets in." See edit. Valp. *Bruma* signifies the shortest day, mid-winter, or winter solstice (as *solstitium* was the summer solstice), which fell according to some Latin

writers on the seventh, according to others on the sixteenth of the calends of January.

212. *Cereale papaver.*] Poppies were consecrated by the ancients to Ceres, and most of her statues represented her adorned with ears of corn and holding a few heads of poppy in her right hand, for which various reasons are assigned, but none decisive. See Ovid, *Fasti*, Lib. iv, 547, &c.

213. *Incumbere aratris.*] Martyn adopts *rastris* for *aratris* (which latter he considers an improbable repetition of directions for ploughing,) on the authority of several manuscripts; but Heyne considers that the next line proves that the Poet intended briefly to repeat an injunction that the ploughing should be seasonably attended to. *Incumbere* often imports *enire operam dare*, to apply vigorously to a business, therefore its use with *rastris* is not inconsistent; moreover, in v. 164, *rastra* are mentioned as being of "*iniquo pondere*."

215. *Medica.*] This plant has its name from Media, because, according to Pliny, it was brought from that country into Greece, at the time of the Persian war under Darius. It is known by us under the name of *luceru*, or *luzerne*.

Putres.] As the ancient writers agree that the ground was to be manured for sowing *medica*, the word *putres* may probably here import the same as *pingues*, rich, or rotten with manure: we have before had *putris gleba* to express the melting or crumbling of the earth upon a thaw. In the second Georgick, it is used to express a loose crumbling soil, such as we render the earth by ploughing.

216. *Milio—annua cura.*] This expression

Candidus auratis aperit quum cornibus annum
Taurus, et adverso cedens Canis occidit astro.

At si triticeam in messem robustaque farra

Exercebis humum, solisque instabis aristis:

220

Ante tibi Eoæ Atlantides abscondantur,

Gnosiaque ardentis decedat stella Coronæ,

Debita quam sulcis committas semina, quamque

Invitæ properes anni spem credere terræ.

when the bright Bull opens the year with his golden horns, and the Dog sets, giving way to the backward sign. But if you work the ground for a wheat harvest and for strong spelt, and labour only for the bearded ears: let the morning Pleiades first be hidden, and let the Gnosian star of the blazing Crown emerge, before you commit the due seeds to the furrows, and before you hasten to trust the hope of the year to the unwilling earth.

of the annual care of millet is used to contrast it with the long duration of the "medica," which, according to Pliny, is for thirty years. Millet is the smallest grain used for human food.

217. *Candidus, &c.*] In the words *candidus* and *auratis cornibus*, the Poet may design an allusion to the ancient sacrifices, as in *aperit* to the etymology of the name Aprilis, as given by Ovid (see Keightley's *Fasti*, Lib. iv, 35, &c.); or *candidus* may simply express *bright, resplendent*; and *auratis cornibus* may refer to two bright stars in the front of the Bull. By the Bull's opening the year, Virgil means the Sun entering Taurus.

218. *Taurus, &c.*] According to Columella, the Sun enters *Taurus* on the 17th of April (rather on the 20th), and the Dog sets with the Sun on the last day of that month, and therefore he may be said to give way to the opposing Bull. Commentators are much divided about the reading and explanation of this verse. The common reading, which Heyne also prefers, is *adverso*, which not being well understood, Ruæus and others (among whom is Martyn) read *averso*, but differ in their explanation of it. "*Astro*" admits of two applications, either to the *Sun*, by which the *Dog* is obscured; or to the *Bull*: the latter is the most consistent, and with it the term *adverso* is perfectly accordant, as on the Farnesian globe the Bull is represented crouching, *adversus*, opposite the Dog. Palladius, in his month Aprilis, tit. i, says, "Aprili mense in areis, quas ante, sicut diximus, preparasti, Medica terenda est."

219. *Farra.*] See note, v. 73.

220. *Solisque instabis aristis.*] For—*frumenti solius, tritici et farris, curam et rationem habebis.*

221. *Eoæ Atlantides.*] Atlas had seven daughters by Pleione, from whom they were called *Pleiades*. By *Eoæ* is meant in the *morning* (same as *matutina*), at sun-rise: that is, when the *Pleiades* go down below our western horizon, at the same time that the Sun rises above our eastern horizon, which occurs about the 20th of October, according to Columella.

222. *Gnosiaque, &c.*] *Gnosus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theseus and afterwards abandoned by him in the Island of Naxos, where Bacchus, becoming enamoured of her, married her. At the celebration of their nuptials, all the gods made presents to the bride, and Venus gave her a crown, which Bacchus translated into the heavens, and made a constellation of nine stars; one of these is brighter than the rest, and according to Ptolemy begins setting in the evening about the 15th of November. In order to agree with commentators, who maintain that Virgil intends to speak of the heliacal rising of the Crown, Martyn strangely translates *decedat* by "*emerge*."

224. *Invitæ.*] The earth may be so termed from it being necessary to force it into a state of cultivation by ploughing: or if the husbandman hasten to sow before the proper season, the earth may be said to receive the seed, at such time, *unwillingly*, fearing to disappoint the husbandman and not to repay what is committed to her trust. The words "*debita*," "*committas*," "*cre-*

- Multi ante occasum Maiae cœpere; sed illos 225
 Expectata seges vanis elusit aristis.
 Si vero viciamque seres vilemque faselum,
 Nec Pelusiacæ curam aspernabere lentis;
 Haud obscura cadens mittet tibi signa Bootes:
 Incipe, et ad medias sementem extende pruinas. 230
 Idcirco certis dimensum partibus orbem
 Per duodena regit mundi Sol aureus astra.
 Quinque tenent cœlum zonæ: quarum una corusco
 Semper sole rubens, et torrida semper ab igni;
 Quam circum extremæ dextra lævaque trahuntur, 235
 Cærulea glacie concretæ atque imbris atris.
 Has inter medianque duæ mortalibus ægris
 Munere concessæ divûm; via secta per ambas,

Many have begun before the setting of Maia; but the expected crop has deceived them with empty ears. But if you would sow either tares, or mean kidney-beans, and do not despise the care of the Egyptian lentil, the setting of Bootes will give you no obscure direction: begin, and extend your sowing time to the middle of the frosts. For this purpose the golden sun governs the orb of the world divided into certain parts through twelve constellations. Five zones go round the heavens: of which one is always red with the bright sun, and always glowing with fire; on each side of which to right and left two others are drawn, stiff with blue ice and dark showers. Between these and the middle zone two are granted to weak mortals by the bounty of the gods; a path is cut between them

dere," imply a *trust*; and in Book ii, v. 460, Virgil gives the earth the character of "justissima."

225. *Maia*.] *Maia* is one of the Pleiades.

226. *Vilem phaselum*.] The *kidney bean* was said to be very common among the Romans, and the poet is supposed on this account to term it "*vilem*."

227. *Pelusiacæ—lentis*.] *Pelusium* is a town of Egypt which gives names to one of the seven mouths of the Nile. The lentil is here called *Pelusian*, or *Egyptian*, because those of the first quality are said to grow in that country. Martial calls the lentil, *Niliacum*, and *Pelusia munera*, and says of it, that it was "*vilior algæ*;" and to show how vile and contemptible the *Bean* was, he says, in the same place, "*carior illa fabâ*;"

"Accipe Niliacum, Pelusia munera, lentem,
 "Vilior est algæ, carior illa fabâ."

Lib. xiii, Ep. 9.

228. *Boötes*.] A northern constellation near the tail of the Great Bear; its largest star is *Arcturus*, which sets in the evening

on the twenty-ninth of October, according to Columella.

231. The Poet introduces a description of the annual course of the Sun, and of the singular varieties occasioned by the position of the poles.

232. *Duodena—astra*.] The twelve signs of the Zodiac.

Mundi.] The dependence of this Genitive is variously assigned; some commentators connect it with "*Sol*"; Heyne and others with "*astra*;" and a third class, with whom Martyn agrees, read—"orbem mundi." The second form accords with "*sidera mundi*," *Æn.* ix, 93.

235. *Extremæ—trahuntur*.] The frigid zones which lie the most remote on each side of the torrid;—"trahuntur" is used in the sense of *extenduntur* or *ducuntur*.

237. *Duæ*.] The two temperate zones. *Ægris*.] For *miseris*, *unhappy*: the *δεῖλα βέβητα*.

238. *Via, &c.*] A description of the Zodiac.

Per ambas.] Between both the temperate zones.

Obliquus qua se signorum verteret ordo.
 Mundus ut ad Scythiam Ripæasque arduus arces 240
 Consurgit; premitur Lybiæ devexus in Austros.
 Hic vertex nobis semper sublimis; at illum
 Sub pedibus Styx atra videt, Manesque profundi.
 Maximus hic flexu sinuoso elabitur Anguis
 Circum, perque duas in morem fluminis Arctos, 245
 Arctos Oceani metuentes æquore tingui:
 Illic, ut perhibent, aut intempesta silet nox,
 Semper et obtenta densantur nocte tenebræ;
 Aut redit a nobis Aurora, diemque reducit;
 Nosque ubi primus equis Oriens afflavit anhelis, 250

for the oblique course of the signs to turn in. As the world is elevated at Scythia and the Ripæan hills, so it is depressed at the south of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghosts see under their feet. At the north pole the vast Dragon twines with a winding course, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the ocean. At the south pole, either, as some report, still night dwells in eternal silence, and thickens the gloomy darkness; or else Aurora returns from us to them, and brings back the day; and when the Sun first rising breathes on us with his panting horses,

239. *Obliquus.*] The line of the Ecliptic, cutting that of the Equinoctial obliquely in two opposite points, leads the Poet to call the Zodiac "*obliquus signorum ordo.*"

240. *Mundus, &c.*] Virgil speaks here of the two poles of the earth.

Scythiam Ripæasque.] The ancient *Scythian* was the most northern part of the known world: from the Ripæan hills, the loftiest in Scythia, the Tanais or Don flows.

Arces.] The mountain-tops.

241. *Consurgit, premitur.*]—The North pole is here said to be elevated and the South pole depressed, in accordance with the erroneous idea of the ancients.

Devexus.] *Sloping*;—*premitur devexus*, may be considered as expressive of only one idea opposed to that of *consurgit*:—*Lybia*, a designation of *Africa* in general.

242. *Illic vertex.*] *The Arctic or North pole*:—*illum*, the *Antarctic* or South pole.

243. *Sub pedibus.*] Heyne considers that these words are to be taken in connexion with "*illum*" of the preceding verse, and not with "*videt*," as Martyn renders them: the fabled position of Tartarus, as not in the centre of the earth, (which "*sub pedibus videt*" would imply,) but extending to the most remote distance *below* the earth, is contrary to such a construction as this latter.

244. *Anguis.*] The constellation of the

Dragon, which is represented winding like a river, between the great and little Bear.

Elabitur—circum.] By *Tmesis*, for *circumlabitur*. The idea contained in these lines is taken from Aratus, *Phæn.* 45—48.

246. *Metuentes æquore tingui.*] As in Hor. Od. II, ii, 7, "*pena metuenti solvi*" for *non solvenda*; so *metuentes tingui* is here said of those *qui nunquam tinguntur*, in allusion to these constellations never descending below our horizon. Virgil is here supposed to have had in view Homer's description of the Northern constellations on the shield of Achilles, where in II, Book xviii, 439, we read Οἱ δ' ἄμμόροιο ἔστι λαντῶν Ωκεανοιο.

247. *Illic.*] At the Antarctic or South pole.

248. *Semper et obtenta, &c.*] So in Hom. Odyss. xi, 19:—*νὺξ ὅλη τέταται, &c.* *obtenta densantur* expresses the same as *dense obtunduntur*.

249. *Aut redit, &c.*] In the two previous verses, Virgil has alluded to the doctrine of Epicurus, that the sun possibly revived and perished every day, the opposite hemisphere not being illuminated by his rays; but here he proposes the contrary doctrine, that the sun visits another hemisphere when he leaves our horizon.

Illic sera rubens accendit lumina Vesper.

Hinc tempestates dubio prædiscere cælo

Possumus; hinc messisque diem tempusque serendi;

Et quando infidum remis impellere marmor

Conveniat; quando armatas deducere classes;

255

Aut tempestivam sylvis evertere pinum.

Nec frustra signorum obitus speculamur et ortus,

Temporibusque parem diversis quatuor annum.

Frigidus agricolam siquando continet imber,

Multa, forent quæ mox cælo properanda sereno,

260

Maturare datur: durum proeundit arator

Vomeris obtusi dentem; cavat arbore lintres;

Ant pecori signum aut numeros impressit acervis.

Exacunt alii vallos furcasque bicornes,

Atque Amerina parant lentæ retinacula viti.

265

there bright Vesper lights up the late fires. Hence we are able to foresee storms in doubtful weather; hence we know the time of harvest and the season of sowing; and when it is proper to cut the faithless sea with oars; when to draw out the armed fleets, or to fell the pine-tree in the woods in a proper season. Nor is it in vain that we observe the setting and rising of the signs, and the year divided equally into four different seasons. Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry: then the ploughman sharpens the hard point of the blunt share; scoops troughs out of trees; or marks his cattle, or numbers his sacks. Some sharpen stakes and two-horned forks, and prepare willow twigs to bind the bending vine.

251. *Vesper.*] *Vesper*, called also *Hesperus*, the evening star, being the first star that appears at sunset, is described as lighting up the East.

252. *Hinc.*] From this course of the sun through the Zodiac, as described from v. 231.

Tempestates.] See Note on v. 27.

254. *Marmor.*] ἄλα μαρμαρίη, Il. xiii, 273.

255. *Armatas—classes.*] *Instructas naves*; νᾶες ὀπλισμέναι.

256. *Tempestivam—evertere pinum.*] Same as *pinum* (ligna ac materiem) *tempestive cadere*, to fell the pine in due season; as that is said to be *tempestivum*, which is done at the proper season.

257. The Poet further evinces the utility of astronomical knowledge, by enumerating several works which are to be performed by the husbandman in the rainy season, of the approach of which, observation on the changes of the seasons may premonish him.

260. *Properanda.*] *Properare* signifies, to do a thing in haste.

261. *Maturare.*] As the genuine signification of *maturus* is ripe, as fruit which

comes leisurely to perfection, so *maturare*, to do a thing at a proper season, is contrasted with *hurrying it over imperfectly*. Virgil here intimates, that such things as the farmer has time to prepare in winter, if neglected till the season of the year calls him out to work in the fields, he will then be so busy that he cannot have time to do them as he ought.

262. *Vomeris—dentem.*] Heyne explains this to be the same as the *dentale* of v. 172, which cannot here be the case, as the *dentale* was of wood; it is fairly interpreted to be the edge or point of the share.

Lintres.] Linter signifies not only a bark or canoe, but also a wooden trough or tray, used for treading or carrying grapes, &c.

263. *Numeros impressit, &c.*] Servius applies this to tickets or tallies affixed to the several heaps of wheat, distinguishing the quantities of each:—*impressit* is used ἀριθμῶν (aristotically), as ἡγήραψ, for *imprimere solet*.

264. *Vallos.*] The stakes or poles which served to prop the vines.

265. *Amerina, &c.*] The *Amerina salix* is a species of willow, with slender red twigs, according to Columella, so named from America,

Nunc facilis rubea texatur fiscina virga;
 Nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quædam exercere diebus
 Fas et jura sinunt: rivos deducere nulla
 Religio vetuit, segeti prætereundum sepem, 270
 Insidias avibus moliri, incendere vepres,
 Balantumque gregem fluvio mersare salubri.
 Sæpe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis; lapidemque revertens
 Incusum, aut atræ massam picis urbe reportat. 275
 Ipsa dies alios alio dedit ordine Luna
 Felices operum: quintam fuge; pallidus Orcus,
 Eumenidesque satæ; tum partu Terra nefando

Now the light basket is woven with bramble twigs; now parch your corn with fire, now grind it with stones. Nay, even on sacred days, divine and human laws permit some works to be done: no strictness ever forbid to drain the fields, to defend the corn with a hedge, to lay snares for birds, to fire the thorns, and to dip the bleating flock in the wholesome river. The driver also of the slow-paced ass often loads his ribs with oil or common fruit; and when he returns from the city, brings back with him an indented millstone, or a mass of black pitch. The very moon has given some days in different degrees lucky for work: avoid the fifth; pale Orcus and the Furies were born on that day; then did the earth with a horrid labour

a city of Umbria, not far from the Tiber, where the best willows were said to grow in abundance. "*Amerina retinacula*" for *Amerinæ salicis retinacula*.

266. *Rubea—virga.*] *Rubus* is the bramble or blackberry-bush; hence *rubea virga*, a bramble twig, which is mentioned by Pliny among the flexible twigs that are fit for such purposes as Virgil here speaks of. Servius thinks, that by "*rubea virga*" is meant such twigs as grow about *Rubi*, a town in Apulia.

Fiscina.] A basket or frail, designated *facilis*, either as being easily made, or made of materials *flectu facilia*, easily bent.

267. *Nunc torrete.*] He speaks here, not of baking, but of parching or kiln-drying the corn, in order to render it fit for grinding, which two operations he names as practicable in wet weather, when they are prevented from working without doors.

268. The Poet proceeds to mention those works which may be lawfully done on festival days.

269. *Fas et jura.*] Servius on this passage observes, "*Fas ad Deos ac religionem refertur, sicut jus ad homines.*"

Rivos deducere.] These words may be interpreted either as to clear the channels, or to drain by clearing the channels: to dig drains or to float the grounds was not allowed by the high priests to be done on a

holiday: but to drain and cleanse ditches was lawful according to Columella.

270. *Religio, &c.*] Metus divini numinis, fear of the deity.

Vetuit.] Aoristically for *vetare solet* or *vetat*; as "*impressit*," v. 263. Columella differs from Virgil on the lawfulness of the last-named act in this verse, against which he cites the authority of the priests.

271. *Insidias avibus.*] Noxious birds, or birds of prey, only can be intended.

272. *Balantumque.*] Columella observes that it was unlawful to wash sheep on holidays, unless "*medicinæ gratia*," which necessity is here implied in the word "*salubri*."

274—5. *Lapidem—Incusum.*] A rough or indented stone (for a hand-mill to grind corn); Servius interprets it a stone cut with teeth for that purpose.

275. *Massam picis.*] Their consumption of pitch formerly was very great, for pitching the insides of their vessels or jars for keeping wines, &c.

276. He proceeds to give an account of the days considered by the ancients fortunate and unfortunate.

Dedit.] For *dat*; as "*vetuit*," v. 270, for *vetat*.

277. *Quintam.*] The fifth day from that of new moon.

278. *Eumenides.*] According to Servius, the Furies were called *Eumenides*, "per

Cœumque Iapetumque creat, sævumque Typhœa,
 Et conjuratos cælum rescindere fratres.
 Ter sunt conati imponere Pelio Ossam
 Scilicet, atque Ossæ frondosum involvere Olympum:
 Ter pater extractos disjecit fulmine montes.
 Septima post decimam felix, et ponere vitem,
 Et prensos domitare boves, et licia telæ
 Addere: nona fugæ melior, contraria furtis,
 Multa adeo gelida melius se nocte dedere,

280

285

bring forth Cœus and Iapetus, and fierce Typhœus, and the brethren who conspired to destroy heaven. Thrice truly did they endeavour to lay Ossa upon Pelion, and to roll the shady Olympus upon Ossa: thrice did Jupiter scatter asunder the heaped mountains with his thunderbolt. The seventeenth is lucky to plant the vine, and to tame oxen, and to begin to weave: the ninth is better for flight, but adverse to theft. Many things also may be done better in the cool night,

Antiphrasin quasi *εὐμενῆς, benevolæ*, quum revera sunt *δυσμενῆς, malevolæ*." He adds, that they were called *Dixæ* in heaven; *Furix*, on earth; and *Eumenides* in the lower regions; though these names are by the Poet used promiscuously.

279. *Cœumque Iapetumque, &c.*] These Titans were the fabled offspring of Cœlus and Terra, as Typhœus was of Terra and Tartarus.

Creat.] *Forcercavit*. If the last word of this verse be read with the diæresis, it is Hypermeter (or Hypercatalectic), having a syllable redundant, which may be elided by the first of the next verse.

280. *Cælum rescindere.*] As a rampart or gate is said *rescindi*, to be hewn to pieces or destroyed.

Fratres.] Either the giants already mentioned (which Heyne prefers to understand it); or Othus and Ephialtes, sons of Alcæus.

281. In these admired verses Virgil imitates a similar passage of Homer in the *Odyssey*, xi, 314, &c. (see also *Hor. Od. III, iv, 51, &c.*) where, however, the arrangement of the mountains is different; Homer places Olympus (the largest) at the bottom; Ossa on Olympus; and Pelion (the least of the three) on Ossa. An ingenious but fanciful explanation of this difference in the arrangement of the two Poets is suggested by Dr. Butler, who says,—“We may remark the excess of critical refinement in those commentators, who compare Homer’s ladder of the Giants with Virgil’s, and give the preference to the more judicious arrangement of the former. The fact is, Homer enumerates them in their direction from the North or highest, to the

South or lowest point; Virgil, an Italian, who lived South of them, and would naturally visit the Southern point first, in his journey thither from Athens, enumerates them in the order in which they would present themselves to his view.” These mountains stretch along the coast to the North of Thessaly.

282. *Scilicet.*] This particle is here used as *ἤ* or *ἢ*, by which force is added to what is said, and attention is more drawn to what follows. The occurrence of it in this sense is frequent. Thus in v. 493;—also in Book ii, 245; iii, 266, &c.

283. *Septima post decimam.*] The most simple exposition of these words is, *the seventeenth day is a lucky one, &c.*; another and more generally received interpretation is—*the seventh next to the tenth is, &c.*, that is, the seventh is lucky, but not so lucky as the tenth. Hesiod mentions both the *seventh* and *tenth* day as lucky, but does not make any comparison between them in this respect.

285. *Licia.*] *Licium*, thread or yarn; by the *licia* also are designated *the threads or thrums which tied the web to the jugum or beam*, and which, when the web was finished, the weaver cuts off:—“*licia telæ addere*” implies the same as *telam ordiri*, or *texteram incipere*.

286. *Nona fugæ, &c.*] The moon, being on the *ninth* day of sufficient age to give good light, favours the fugitive.

Contraria furtis.] But it does not then suit the thief, who prefers darkness.

287—295. The Poet proceeds to mention what works are to be done in the night, both in winter and summer.

Multa adeo, &c.] See note, v. 24, on *adeo*.

Aut quum sole novo terras irrorat Eous.

Nocte leves melius stipulæ, nocte arida prata

Tondentur; noctes lentus non deficit humor.

290

Et quidam seros hyberni ad luminis ignes

Pervigilat, ferroque faces inspicat acuto:

Interea, longum cantu solata laborem,

Arguto conjux percurrit pectine telas;

Aut dulcis musti Vulcano decoquit humorem,

295

Et foliis undam trepidi despumat aheni.

At rubicunda Ceres medio succiditur æstu;

Et medio tostas æstu terit area fruges.

or when the morning bedews the earth at sun-rising. By night the light stubble, by night the parched meadows are better cut; the clammy dew is never known to fall in the night. Some sit up late by the light of a winter fire, and point torches with a sharp knife: whilst their wives, easing their long labour with singing, run through the loom with the rattling reed; or boil away the moisture of the sweet must over the fire, and scum with leaves the wave of the trembling kettle. But reddened Ceres is cut down in the heat of noon; and the roasted corn is threshed in the heat of noon.

Dedere.] Aoristically as *impressit*, v. 263, or *restitit*, v. 270, &c.; *res se dat* is the same as *se offert*, *probet*, or *occurrit*; accordingly “*multa se dederunt*” signifies *multa occurrunt agenda*, or *perfici et peragi possunt*.

293. *Sole novo.*] The Poets say “*solem novum*,” for *solem orientem*.

Eous.] ἑως; scil. ἀστὴρ, the morning star, Lucifer.

290. *Stipulæ.*] In reference to legumes, not to corn.

292. *Faces inspicat.*] *Inspicare faces* is “*ligna in usum facium ita incidere, ut in acutum desinant, et multis præterea incisuris dividantur, in moiem spicæ et aristarum*”—*Facciolati*.

294. *Arguto—pectine.*] It might be a doubt to which word “*cantu*” or “*pectine*,” the epithet “*arguto*” is to be referred, were not the term *αργός*, which implies the same as *pecten* (viz. the *slay of a weaver’s loom*), in various passages styled *μελπεμένη*, ἀειδός, *pecten canorus*; and it may be so designated from the rattling noise which it makes, as it is shot through the threads of the woof of the web.

295. *Dulcis musti.*] *Must* is the new wine before it is fermented. “*Musti humorem*,” a poetic periphrasis for *mustum*.

296. *Et foliis, &c.*] Pliny, speaking of this very subject, says that the people strictly observed this nicety of using leaves to take off the scum: “*Non nisi foliis despumandum, &c.*” Lib. xviii. c. 31.

Trepidî—aheni.] The adjunct “*trepidî*”

is here used with “*aheni*” (for *musti*) “*quia, quod ebullit, quasi tremere videtur.*” A more common reading is “*trepidî aheni*,” in allusion to the use of a gentle fire in the operation spoken of.

297. The Poet now passes to those works which are to be done in the day-time, both in summer and winter.

Rubicunda Ceres.] The standing corn, when ripe, is of a reddish yellow, or golden colour.

Medio—æstu.] This is generally interpreted in the heat of mid-day, agreeably with Martyn’s version; and that such was the Poet’s meaning can be little doubted, when we consider the directions here given to be in opposition to those in vv. 287, 8, &c. where the words “*gelida nocte*,” seem to be contrasted with these, “*medio æstu*.” This is confirmed by a similar expression in Book iii. v. 331, “*Æstibus et mediis umbrosam exquirere vallem.*” The interpretation of these words, as “*in the middle of summer*,” is supported by some commentators, on the ground that in v. 289, it is directed that the “*leves stipulæ*,” and “*arida prata*” shall be cut *by night*; also that in Ecl. x. 65, “*frigoribus mediis*,” denotes the *middle of winter*: it may be sufficient answer to the former to notice that the directions relate to two different subjects; and to the latter, that this expression “*æstibus mediis*,” already referred to, is more in point.

Succiditur.] So “*supponat*,” v. 313. The

Nudus ara, sere nudus. Hiems ignava colono:
 Frigoribus parto agricolæ plerumque fruuntur, 300
 Mutuaque inter se læti convivia curant.
 Invitat genialis hiems, curasque resolvit:
 Ceu, pressæ quum jam portum tetigere carinæ,
 Puppibus et læti nautæ imposuere coronas.
 Sed tamen et quernas glandes tum stringere tempus, 305
 Et lauri baccas, oleamque, cruentaque myrta;
 Tum gruibus pedicas et retia ponere cervis,
 Auritosque sequi lepores; tum figere damas,
 Stuppea torquentem Balearis verbera fundæ;
 Quum nix alta jacet, glaciem quum flumina trudent. 310
 Quid tempestates autumnii et sidera dicam?

Plough naked, and sow naked. Winter is a time of leisure for the husbandman: in cold weather the farmers generally enjoy what they have gotten, and rejoicing one with another make mutual feasts. The genial winter invites them, and dissolves their cares. As when the laden ships have just reached the port, and the joyful mariners have crowned their sterns. But yet then is the season to gather acorns, and bay berries, and bloody myrtle berries. Then is the season to lay snares for cranes, and nets for stags, and to pursue the long-eared hares; then is the season for the Balearic slinger to pierce the doves, when the snow lies deep, when the rivers roll down the ice. Why should I speak of the storms and constellations of autumn?

compound is used in both places, to express the manner of reaping.

299. *Nudus, &c.*] A person was said to be "*nudus*" who had only his tunic on him, having thrown off his *toga* or *pannula* (a thick outer coat). By this direction the Poet is understood by some to mean, that the operations of ploughing and sowing should be performed when the weather is hot: but is not such an idea inconsistent with the character of the season, when some ploughing was directed, in v. 64, to be performed?

Ignava.] The "*hiems*" is said to be "*ignava*" for the husbandman, being a time of rest for him.

300. He enlarges on the enjoyments of husbandmen in the winter season.

302. *Invitat genialis hiems.*] Alluding to their Saturnalia, which answered to our merry time of Christmas, to which Ovid refers in *Fast.* iii, 53. "*Acceptus Geniis illa December habet.*" *Hiems* is styled *genialis* (as *December* is *acceptus Geniis*), because, at the time of the Saturnalia—*indulgebant genio.*

303. *Pressæ.*] Heavily laden with merchandise.—Thus, Ovid, *Fast.* iv, 300; "*Sedit limoso pressa carina vado.*"

304. *Puppibus, &c.*] This whole line is repeated in the fourth *Æneid*, v. 413.

305. *Stringere.*] This verb properly signifies to draw tight or close, to grasp; hence to gather with the hand, also to prime, lop, or to cut in any manner, as in v. 317, applied to reaping.

306. *Lauri baccas.*] Martyn notices that translators frequently confound the *laurel* and the *bay*, as if they were the same tree, and what the Romans called *Laurus*. Our laurel was hardly known in Europe, till the latter end of the sixteenth century; the first discoverers of it gave it the name of *Lauro-cerasus*, because it has a leaf something like a bay, and a fruit like a cherry.

Cruentaue myrta.] The myrtle berries are here called *cruenta*, from their vinous juice of a red colour.

309. *Balearis—fundæ.*] Of the Balearic sling. The inhabitants of Majorca and Minorca were said to have been famous as slingers; their name is hence generally derived from *βαλλω*, to throw, to cast.

Stuppea—verbera fundæ.] The hempen thongs of the sling, a poetic periphrasis for the sling itself.

311. Notice of the latter end of spring, and the commencement of autumn, as stormy seasons.

Tempestates autumnii.] The Autumn was reckoned to begin prid. Id. Sextil. (the 12th of August) at the setting of Fidicula, which

Atque, ubi jam breviorque dies et mollior æstas,
 Quæ vigilanda viris? vel, quum ruit imbriferum ver,
 Spicea jam campis quum messis inhorruit, et quum
 Frumenta in viridi stipula lactentia turgent? 315
 Sæpe ego, quum flavis messorum induceret arvis
 Agricola, et fragili jam stringeret hordea culmo,
 Omnia ventorum concurrere prœlia vidi;
 Quæ gravidam late segetem ab radicibus imis
 Sublime expulsam eruerent; ita turbine nigro 320
 Ferret hiems culmumque levem stipulasque volantes.
 Sæpe etiam immensum cælo venit agmen aquarum,
 Et fœdam glomerant tempestatem imbribus atris
 Collectæ ex alto nubes; ruit arduus æther,
 Et pluvia ingenti sata læta boumque labores 325
 Diluit; implentur fossæ, et cava flumina crescunt

and what vigilance is necessary in men, when the days grow shorter and the heat more moderate? Or, when the showery spring concludes, when the spiky harvest now bristles in the fields, and when the milky corn swells on the green stem? Often have I seen, when the husbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle stems, all the fury of the winds engage, and tear up the heavy corn by the very roots far and near and toss it on high; just as a black whirlwind would carry away the light straw and flying stubble. Often also an immense flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempest with black showers; the lofty sky pours down, and with a vast quantity of rain washes away the joyful crops, and labours of the oxen; the ditches are filled, and the hollow rivers

was accounted a stormy season. Heyne adopts the anthography "auctumni" according to those who derive the name of this season from *auctum*, supine of *augere*, as if so designated, because at this season, particularly, the wealth of man is increased by the fruits of the earth being gathered in.

315. *Ruit—ver.*] Servius interprets "*ruit*," *præcipitatur* or *in fine est*, is at a close. The latter end of spring is about the end of April and beginning of May, which is a rainy season, according to Columella.

314. *Inhorruit.*] Expresses the *bristling* of the bearded ears of corn.

315. *Lactentia.*] Servius observes, that *lactans* signifies that which *yields milk*; *lactens*, that which *receives milky* nourishment. A similar use of the word occurs in Ovid, Fast. 351, "Nam satn, vere novo, teneris *lactentia* succis."

316. He takes occasion to observe, that the regular seasons are frequently interrupted by storms.

317. *Fragili—culmo.*] By *culmus* is meant the *stem* or *stalk* of the growing barley; and by the epithet *fragili* its ripe-

ness is expressed, the stalk being then *brittle*.

320. *Ita turbine nigro.*] This passage has been the source of discussion and variance in interpretation. Ruæus, and after him Wakefield, consider it as part of the description of the storm. Heyne was inclined to read "*versat*" for "*ferret*," but subsequently he admitted Martyn's explanation, that the Poet, to magnify the storm which he is describing, represents it as whirling aloft the heavy corn with its ears and roots, just as ("*ita*" same as *non aliter quam*) an ordinary whirlwind would toss the light straw and stubble.

324. *Ex alto.*] According to Martyn and others, *from the sea*; but Heyne interprets it—*from heaven*. Virgil in this passage had probably in view a similar description in the Iliad, Book xvi, 335, &c. By both Poets are mentioned the destruction of the fields and labours of husbandry, and at last the deluge spending its force upon the sea.

326. *Cava flumina.*] The rivers are said to be *cava*, as flowing in the *hollowed-out* channels.

Cum sonitu; fervetque fretis spirantibus æquor.
 Ipse Pater, media nimborum in nocte, corusca
 Fulmina molitur dextra: quo maxima motu
 Terra tremit; fugere feræ; et mortalia corda 330
 Per gentes humilis stravit pavor: ille flagranti
 Aut Atho, aut Rhodopen, aut alta Ceraunia telo
 Deiecit; ingeminant austri et densissimus imber;
 Nunc memora ingenti vento, nunc littora plangunt.
 Hoc metuens, cæli menses et sidera serva: 335
 Frigida Saturni sese quo stella receptet;
 Quos ignis cæli Cyllenius erret in orbes.
 In primis venerare Deos, atque annua magnæ

sonding swell; and the sea boils with tossing waves. Jupiter himself, in the midst of the thickest darkness, launches the thunders with his fiery right hand: with the violence of which the whole earth trembles; the beasts are fled; the hearts of men in all nations are sunk with humble fear: he casts down Athos, or Rhodope, or the high Ceraunia with his burning bolt; the south winds redouble; and the shower thickens exceedingly; now the woods, and now the shores resound with the vast wind. In fear of this, observe the monthly signs, and the constellations; observe whither the cold planet of Saturn retires; into what circles of heaven Mercury wanders. First of all worship the gods, and repeat the annual

327. *Fretis spirantibus.*] With raging waters: so in *Æn.* x, 291, "Quæ vada non spirant," do not boil or rage.

328. *Corusca.*] Some connect this adjective with "fulmina;" but most with "*dextra*," in accordance with *Hor. Od.* i, 2, "rubente dextra."

329. *Fulmina molitur.*] *Wields the thunder, &c.*; *moliri* properly denotes, *movem seu aliquam ingentem loco movere, to move a great mass, hence to attempt something difficult with a powerful effort.*

330. *Fugere feræ.*] *Are fled, &c.*: the use of the past tense is here noticed, as expressing the rapidity and suddenness of flight to have been such, that they are all vanished in an instant.

332. *Aut Atho, &c.*] *Athos* is a mountain of Macedonia, forming a sort of peninsula in the *Ægean sea*.

Rhodopen.] *Rhodope*, a mountain of Thrace.

Alta Ceraunia.] The Ceraunia are high mountains in Epirus, so called from *κεραυνός*, a thunder-bolt, as if stricken with thunder; called also *Acroceraunia* (the Greek form for *alta Ceraunia*); thus *Hor. Od.* i, 1, 20, "Infames scopulos, Acroceraunia."

335. He proceeds to shew how such calamities are to be avoided, by a diligent observation of the heavens and worship of the Gods, chiefly Ceres.

Cæli menses.] By these words Heyne understands only the seasons, as being marked by the course of the stars in heaven; Servius and others explain the months of heaven, as signifying the twelve signs of the Zodiac, through each of which the sun is about a month in passing.

Sidera.] The planets; their position is to be observed.

336. *Frigida.*] This epithet is given to Saturn, because he was supposed by the ancients to preside over cold. The *Ægyptian* priest in Lucan, expressing to Cæsar the different powers of the heavenly bodies, says, "*Frigida Saturno glacies et Zona nivalis cessit, &c.*" This planet being nearly two years and a half in passing through each sign, the poet cannot mean that his position, which varies so slowly, is to be marked as indicating the continuance of particular weather for so long a time; he rather intends to recommend the aspects of the planets in general, Saturn and Mercury being mentioned for the whole number, as *Maia*, one of the Pleiades, is mentioned in v. 225, for the whole constellation.

337. *Ignis Cyllenius.*] By the *Cyllenian* fire is meant *Mercury*, who was said to have been born on *Cyllene*, a mountain of Arcadia.

Erret.] *Errare* is the same as *πλανάω*, from which the term *planet* is derived.

Sacra refer Cereri, lætis operatus in herbis,
 Extremæ sub casum hiemis, jam vere sereno. 340
 Tunc pingues agni, et tunc mollissima vina;
 Tunc somni dulces densæque in montibus umbræ.
 Cuncta tibi Cererem pubes agrestis adoret;
 Cui tu lacte favos et miti dilue Baccho;
 Terque novas circum felix eat hostia fruges; 345
 Omnis quam chorus et socii comitentur ovantes,
 Et Cererem clamore vocent in tecta; neque ante
 Falcem maturis quisquam supponat aristas,
 Quam Cereri torta redimitus tempora queren
 Det motus incompositos, et carmina dicat. 350
 Atque hæc ut certis possimus discere signis,
 Æstusque, pluviasque, et agentes frigora ventos;
 Ipse Pater statuit, quid menstrua Luna moneret,
 Quo signo caderent austri, quid sæpe videntes
 Agricolaë, propius stabulis armenta tenerent. 355

sacrifices to great Ceres, offering upon the joyful turf, when winter is ended, and spring grows mild. Then the lambs are fat, and then the wines are mellow; then sleep is sweet, and the shades are thick on the hills. Let all thy rural youths adore Ceres; for her do thou mix the honeycomb with milk and soft wine; and let the happy victim be led thrice round the new fruits, accompanied by the whole crowd of shouting companions; and let them fondly invite Ceres under their roofs: nor let any one put the sickle to the ripe corn, before he has crowned his head with wreaths of oak, and danced in uncouth measures, and sung songs to Ceres. And that we may know these things by manifest tokens, both heat and rain, and cold winds; Jupiter himself has appointed what the monthly moon should advise; what should be a sign of the south winds falling; what the husbandman often observing, should keep their herds nearer the stall.

339. *Sacra refer.*] So "*sacra relata*" in Ovid, Fast. ii. 532.

Operatus, &c.] The verb *operari*, to work, to labour, is a sacrificial term peculiarly used in the sense to be engaged in sacred rites.

341. *Tum pingues.*] So in Hesiod, Op. et Dies, 505, speaking of the commencement of spring; *Τῆμος πικρὰται τ' αἶγες καὶ οἶνες ἀειστος.*

343. *Cuncta tibi.*] This Dative accords with the Greek construction.

344. *Miti—Baccho.*] "Baccho" is here put figuratively for wine, and is in the ablative coupled with "lacte," which would scarcely require notice, had not a French critic quoted this passage to prove that Ceres and Bacchus were jointly worshipped, as if "Baccho" were in the Dative.

345. *Felix—hostia.*] A victim of good omen. Allusion is here made to the *Ambervalia*, so called because the victim *ambiret arva* was led round the fields; which

feast must be different from that mentioned in v. 339, for that was "*extremæ sub casum hiemis*," whereas this was just before harvest.

346. *Chorus et socii.*] For *chorus sociorum*.

348. *Supponat.*] See note on v. 297.

349. *Torta redimitus, &c.*] Wreaths of oak were probably worn in honour of Ceres, because she first taught mankind the use of corn instead of acorns, as alluded to in vv. 7, 8.

350. *Det motus incompositos.*] The dancing of peasants is expressed by the word "*incompositos*," rude, unformed.

351. He proceeds to enumerate various prognostics of the weather.

352. *Æstusque.*] *Que* is long by the cæsure.

354. *Quo signo caderent austri.*] What should be a prognostic of an approaching calm: *cadere* is frequently taken in the sense of *residere*, to subside; thus in Æn. i. 151, "*cadit fragor pelagi.*"

Continuo, ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor; aut resonantia longe
 Littora misceri, et nemorum increbrescere murmur.
 Jam sibi tum curvis male temperat unda carinis: 360
 Quum medio celeres revolant ex æquore mergi,
 Clamoremque ferunt ad littora; quumque marinæ
 In sicco ludunt fulicæ; notasque paludes
 Deserit, atque altam supra volat ardea nubem.
 Sæpe etiam stellas, vento impendente, videbis 365
 Præcipites cælo labi, noctisque per umbram
 Flammarum longos a tergo albescere tractus;
 Sæpe levem paleam et frondes volitare caducas,
 Aut summa nantes in aqua colludere plumas.
 At Boreæ de parte trucidis quum fulminat, et quum 370
 Eurique Zephyrique tonant domus; omnia plenis
 Rura natant fossis, atque omnis navita ponto
 Humida vela legit. Nunquam imprudentibus imber

When the winds are rising, either the straits of the sea work and begin to swell, and a dry crackling is heard in the mountains; or the far resounding shores begin to echo, and the murmur of the groves to thicken. Now can the wave hardly forbear the bending ships, when the cormorants fly swiftly from the middle of the sea, and come crying to the shore: and when the sea-coots play on the dry land: and the heron forsakes the well-known fens and flies above the lofty clouds. When wind impends, you shall also often see the stars fall headlong from heaven, and long tracts of flame whiten after them through the shade of night; often shall you see the light chaff and falling leaves fly about, or floating feathers dance on the surface of the water. But when it lightens from the quarter of fierce Boreas, and when the houses of Eurus and of Zephyrus thunder; then all the country swims with full ditches, and every mariner on the sea gathers up the wet sails. Never did a storm of rain fall upon any without giving them warning:

356. Eleven prognostics of approaching storms of wind are mentioned.

357. *Aridus fragor*.] Imports a dry crackling sound, like that of trees when they break.

358 & 9. *Resonantia—misceri*.] Same as *resonare*.

360. *Jam sibi tum curvis*, &c.] Martyn, in opposition to all the manuscripts consulted by him, adopts the reading, “tum & curvis, &c.,” remarking, that in the only passage (*Æn.* ii, 6, 8, “quis—temperet à lacrymis), beside this, where Virgil uses *tempero* in the same sense, we find a before the ablative case; and in Virg. Valp. ed., it is observed that, with the present reading (without the preposition), it is difficult to say how *carinis* is governed. The difficulty appears to be raised unnecessarily; we find in the best writers *temperare lacry-*

mis, cadibus, ncci, as frequently as *temperare a lacrymis*, &c., *temperare* being used, with or without a dative of the person, for *to refrain, forbear*, either with a dative of the object itself, or an ablative with *ab*. In this line we have both a dative of the person in “*sibi*,” and also of the object in “*carinis*.”

363. *Fulicæ*.] The *fulica*, or *coot*, is a water-bird resembling a duck, but smaller.

364. *Ardea*.] The *heron* or *bittern* is so called, according to Servius, as if *ardua*, “*ab arduo volatu*,” as here noticed by the Poet.

370. Twelve prognostics of rain are now specified.

372. *Rura natant*.] “*Natant*” for *inundantur*.

373. *Imprudentibus*.] *Imprudens* signifies not only *unwise, imprudent*, but also *unad-*

Obfuit: aut illum surgentem vallibus imis
 Aëriæ fugere grues; aut bucula cælum 375
 Suspiciens patulis captavit naribus auras;
 Aut arguta lacus circumvolitavit hirundo;
 Et veterem in limo ranæ cecinere querelam.
 Sæpius et tectis penetralibus extulit ova
 Angustum formica terens iter; et bibit ingens 380
 Arcus; et e pastu decedens agmine magno
 Corvorum increpuit densis exercitus alis.
 Jam varias pelagi volucres, et quæ Asia circum
 Dulcibus in stagnis rimantur prata Caystri,

either the airy cranes avoided it in the bottom of the valleys as it rose; or the heifer looking up to heaven has snuffed in the air with wide nostrils; or the chattering swallow has flown round about the lakes; or the frogs have creaked out their ancient moan in the mud. Often also has the pismire making a narrow road brought forth her eggs out of the hidden recesses; and the rainbow has drank deep; and the army of ravens departing from their feed in a vast body has made a great noise with flapping their wings. Now may you see various sea-fowl, and those which search for food about the Asian meadows in the sweet lakes of Cayster,

vised, uninformed, unawares, in which sense it is here used. Virgil says that the signs of impending rain are so clear that no one can complain of a shower falling upon him unawares.

374. *Obfuit.*] i.e. *Obesse potest vel solet.*
Illum surgentem vallibus, &c.] This passage is variously interpreted. Some take the prognostic of rain to be the cranes leaving the valleys, and flying on high, reading the passage—*grues fugere ex vallibus imis, &c.*; others connect "*vallibus*" with "*surgentem*," explaining that the showers rise out of the valleys; a third interpretation is, that the cranes left their aerial flights and took shelter in the valleys from the coming storm. This last is approved of by Heyne, and accords with what Aristotle mentions in regard to the foresight of cranes, which fly, he says, on high, (hence the propriety here of the epithet "*aëria*") that they may see afar off, and if they perceive clouds and storms, they descend and rest on the ground: consequently, not their flying on high, but their descent is to be esteemed a sign of rain.

376. *Captavit*] i.e. *captare solet.*

378. *Et veterem, &c.*] Martyn follows in his translation the reading "*aut veterem, &c.*"

379. *Sæpius.*] The use of the comparative form of the adverb appears to mark the hurry ants are in, on the approach of bad weather, when they run out and in,

and carry their eggs backwards and forwards several times.

380. *Angustum—terens iter, &c.*] "*Convectans calle angusto?*" *Æn.* iv, 405; speaking of the same insect.

380—1. *Arcus.*] When the rainbow appeared dark and watery at either end towards the horizon, the ancients said, "*bibit arcus*;" thus Lucan, *Phars.* iv, 79, &c. "*Arcus, vix ullâ variatus luce colorem, Oceanum—bibit.*" The opinion prevailed that the rainbow sometimes portended rain, sometimes fair weather.

383. *Asia.*] The *Asia palus* or *Asius campus* is the name of a fenny district of Lydia, which receives the overflowings of the Cayster. The first syllable of this adjective is always long; whereas that of *Asia*, one of the quarters of the world, is short. See Book ii, 171.

384. *Dulcibus, &c.*] This epithet, *sweet*, is properly used, as the waters were always fresh, being those of a flowing river.

Rimantur.] Expresses the manner in which swans seek their food in marshy ground.

Caystri.] *Cayster* or *Caystrus* is the name of a river of Asia, which rises in Phrygia Major, passes through Lydia, and falls into the Ægean sea, near Ephesus. The country about this river being marshy, abounds with water-fowl. See *Iliad* ii, 461, &c., where Homer speaks of geese, cranes, and swans.

Certatim largos humeris infundere rores, 385
 Nunc caput objectare fretis, nunc currere in undas,
 Et studio incassum videas gestire lavandi.
 Tum cornix plena pluviam vocat improba voce,
 Et sola in sicca secum spatiatur arena.
 Ne nocturna quidem carpentes pensa puellæ 390
 Nescivere hiemem: testa quum ardente viderent
 Scintillare oleum, et putres concreescere fungos.
 Nec minus ex imbri soles, et aperta serena
 Prospicere et certis poteris cognoscere signis.
 Nam neque tum stellis acies obtusa videtur; 395
 Nec fratris radiis obnoxia surgere Luna;

strive to pour plenty of water over their shoulders, and I now plunge into the sea, and then run upon the waves, and wantonly wash themselves in play. Then does the unlucky crow call the rain with a loud voice, and wander by herself alone on the dry sand. Nor are the maids who perform their nightly tasks ignorant of the approaching storm, when they see the oil sputter in the lamp, and fungous excrescences grow about the wick. Nor is it less easy to foresee unshowery suns, and fair open weather, and to know them by manifest signs. For then the light of the stars does not seem dim, nor does the moon seem to rise, as if she was indebted to her brother's beams;

385. *Certatim*—*infundere*.] *Emulously pour*, rather than "*strive to pour*."

386. *Fretis*.] The *waters*—not "*the sea*."

387. *Incassum*.] Servius interprets this, *in vain, fruitlessly*, on account of their close plumage, which does not allow the water entrance; but it rather expresses, as Heyne remarks, the same as *ἄπρακτος*, *without satiety, insatiably*.

388. *Cornix*—*improba*.] Of unlucky omen;—*the ill-boding crow*: some interpret "*improba*," as *tiresome, importunate*.

Plena—*voce*.] *With full* (i.e. *thick*) *voice*: Servius reads "*rauca voce*." Pany observes of the *Corvi*: "*Pessima eorum significatio, cum glutiant vocem, velut strangulati*." Lib. x. c. xii.

390. *Ne*—*quidem*—*nescivere*.] *Not even are*, &c. Martyn retains the reading, "*Nec quidem, &c.*"

391. *Testa*.] *A lamp-stand of clay*.

393. After the signs of wind and rain, the Poet now proceeds to give us those of fair weather.

Ex imbri.] This reading is adopted by Heyne, in common with most editors: Martyn reads "*eximbres*," which he considers also more poetical than the common reading; and he objects to "*ex imbri*," on the ground that it is certain Virgil could not intend that observations should be made *during the rain*, which meaning is given by

Valpy and others. But "*ex imbri*" does not necessarily signify, *whilst it actually rains*, but rather, *immediately after rain*, in the interval between one shower and another, during which we may judge whether the bad weather is likely to continue or not. Virgil here gives us prognostics of the latter; and "*prospicere*," in the next verse, plainly intimates something future, and shews the Poet's meaning to be, when the weather is not quite settled, but on the point of changing from bad to good.

394. *Certis*—*signis*.] Nine prognostics of approaching fair weather are now enumerated.

395. *Nam neque tum* &c.] Aratus mentions the dimness of the light of the stars as a sign of foul weather.

Obtusa videtur.] Aulus Gellius reads *videre* for "*videtur*," which Heinsius and Heyne approve as accordant with the subsequent infinitives, "*surgere*," "*ferri*;" but it is not supported by any manuscript.

396. *Nec fratris* &c.] This verse has perplexed commentators. According to Heyne, the construction is "*Nec luna, radiis fratris obnoxia, videtur surgere*;" where "*radiis fratris obnoxia*" is the same as *lucem suam à sole mutuari solita*, beholden to her brother's beam, and "*nec videtur surgere*," the same as *nec surgit, non oritur*. But Ruæus and others, whose interpretation Martyn

Tenuia nec lanæ per cælum vellera ferri;
 Non tepidum ad solem pennas in litore pandunt
 Dilectæ Thetidi alcyones; non ore solutos
 Immundi meminere sues jactare maniplos: 400
 At nebulae magis ima petunt, campoque recumbunt;
 Solis et occasum servans de culmine summo
 Nequidquam seros exercet noctua cantus.
 Apparet liquido sublimis in aëre Nisus,
 Et pro purpureo pœnas dat Scylla capillo; 405

nor thin fleeces of wool seem to be carried through the sky; nor do Thetis's beloved Halcyons spread open their wings to the warm sun, along the shore; nor do the filthy swine remember to unbind and toss about the bundles of straw with their snouts: but the mists descend, and lie on the plain; and the owl observing the setting sun from the top of the roof, forbears to sing her nightly song. Nisus soars aloft in the clear sky, and Scylla is punished for the purple hair;

adopts, refer the negative to "*obnoxia*, &c." explaining it as if the Poet said "the moon rises with such exceeding brightness, that one would rather think her light to be her own, than only borrowed from the sun." The latter appears a more natural signification, though Heyne contends that the construction will not allow the disjunctive negative to refer to any word but "*videtur*" understood, or "*surgere*." Yet how, it may be asked, can the non-appearance of the moon be introduced as a circumstance from which any prognostic, in regard to fair weather, is to be deduced? Would not rather the bright shining of that orb—so bright as to appear to enjoy her own native lustre—be hailed as a harbinger of settled weather? This difficulty appears to be evaded by Heyne, when he adds, to his interpretation of "*nec—surgere luna*" by *luna non oritur*, "i. e. *ut luce sua stellas obscurare possit*."

397. *Tenuia—lanæ—vellera*.] By *thin fleeces of wool*, the Poet means the *fleecy clouds*, which Aratus mentions as a sign of rain. ["The first two syllables of this verse are short; as of "*fluviorum*," v. 432, of *parietes*, *abietes*, *genua*. Yet with these the line occasionally commences. One instance at least occurs of two short syllables commencing the second foot of the line, "*Harrent parietibus scæ*," *Æn.* ii. 422. In reading, these two syllables must have been contracted into one, and the sound of our *y* or *w*, given to the vowel which suffers elision. *Tenuia*; *fluviorum*; *parietibus*; *genua*. This is called a proceleusmatic foot." *Ed. Valp.*]

399. *Dilectæ Thetidi alcyones*.] The fable of Ceyx and his wife Alcyone being changed into Halcyons (or king-fishers) is related by Ovid, *Metam.* xi. 746, &c.; the Gods are said to have ordained that during their incubation, the ocean on which their nests float, should be unruffled; to which state of calm an allusion is here made, and hence they are said to be beloved by Thetis, or the sea-nymphs. The name is derived from the circumstance, that they are said *ἐν ἀλὶ κύειν*, hence it is sometimes written *Halcyone*, with the aspirate; but, according to Eustathius, no word is to be aspirated which begins with *αλ* followed by *κ*.

399—400. *Ore solutos—jactare*.] i. e. *Jactare ore ita ut solvantur*.

Maniplos.] By Syncope for *manipulos*, properly *bundles that fill the grasp of the hand or arm* in reaping; hence in general *bundles of straw*, &c.

403. *Nequidquam*.] Heyne and Martyn differ in their interpretation of this passage; the former gives to the adverb its ordinary signification "*in vain*," and explains the verse as expressing that the owl, though ominous and at other times a foreboder by her hooting of bad weather, now however at the approach of fair weather, makes her noise "*nequidquam*," *in vain*, for that weather, after such a sun-set, will come in spite of her mournful sound. Martyn interprets it in the sense of *non*, for which negative signification in this passage, given to it by Servius, he contends at length.

404. *Liquido*.] *Clear or serene*.

405. *Et pro purpureo, &c. &c.*] Nisus, king of Acathœ or Megara, according to the fable,

Quaecunque illa levem fugiens secatur aethra pennis,

Ecce inimicus, atrox, magno stridore per auras

Insequitur Nisus: qua se fert Nisus ad auras,

Illam levem fugiens raptim secatur aethra pennis.

Tum liquidas corvi presso ter gutture voces

410

Aut quater ingeminant; et saepe cubilibus altis,

Nescio qua praeter solitum dulcedine laeti,

Inter se foliis strepitant; juvat imbribus actis

Progeniem parvam dulcesque revisere nidos.

Haud equidem credo, quia sit divinitus illis

415

Ingenium, aut rerum fato prudentia major:

Verum, ubi tempestas et caeli mobilis humor

Mutavere vias, et Jupiter uvidus austris

wherever she flying cuts the light air with her wings, behold Nisus her cruel enemy pursues with a great noise through the air: where Nisus mounts the sky, she swiftly flying cuts the light air with her wings. Then do the ravens press their throats, and three or four times redouble a clearer sound; and often rejoicing, in their lofty habitations, with I know not what unusual sweetness, rustle amongst the leaves, they delight, when the showers are driven away, to revisit their little outspring and their sweet nests. Not that I think they have any genius from heaven, or extraordinary knowledge of things by fate; but when the storm and moveable moisture of the heaven have changed their courses, and the air moist with south winds

had a lock of purple hair, on which depended the security of the state. Scylla, his daughter, enamoured of Minos, who had laid siege to Megara, cut off the fatal lock. Minos rejected her advances, and sailed to Crete without her. She plunged after him, and clung to the vessel that conveyed him, till her father, changed by the Gods into a sea-eagle, hovered over her to tear her in pieces, when she loosed her hold, and was changed into a ciris, supposed to have been a lark. See Ovid. Metam. viii, 3—151.

407. *Ecce inimicus, atrox, &c.*] Though it has been maintained that two epithets should not occur together, unless one is a participle. Heyne considers both “inimicus” and “atrox” as adjuncts to “Nisus” in the next verse; he at the same time suggests that one of them may be taken adverbially, as if it were—*atrox Nisus inimice insequitur*. Martyn interprets “inimicus” substantively, according to the common use of *amicus*.

410. *Liquidas*] *Voces liquide* are contrasted with *rurco*, with which the raven at other times forbodes rain.

Presso—guttur.] i. e. *coarctato gutture*, so as to utter a shrill note.

415. Martyn remarks that Virgil here speaks as an Epicurean: he does not allow any divine knowledge or foresight to be in birds; but he ascribes these changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and density, have upon their bodies.

415. *Fato prudentia major.*] Heyne and Martyn agree in preferring the interpretation of “fato” as *divinitus* or *à fato*, and that the passage accordingly means that no particular instruction is given by the gods, or superior knowledge *by fate*. Servius is followed by Ruæus, and most other commentators, in interpreting the passage as “prudentia quæ est major rerum fato,” *a knowledge which is superior to fate, which fate obeys*: as those who are skilled in divination seem to command futurity, so these birds may seem not only to announce, but to have some influence over the weather.

418. *Mutavere vias.*] This is generally interpreted as if the same as *mutavere se*, in which sense undoubtedly the expression *mutare viam* is frequently taken. May not “vias,” however, taken in its ordinary sense, as *ways* or *paths*, here express the air or atmosphere, through which lies the course

Denset, erant quæ rara modo, et, quæ densa, relaxat;
 Vertuntur species animorum, et pectora motus 420
 Nunc alios, alios, dum nubila ventus agebat,
 Concipiunt: hinc ille avium concentus in agris,
 Et lætæ pecudes, et orantes gutture corvi.
 Si vero solem ad rapidum lunasque, sequentes
 Ordine, respicies; nunquam te crastina fallet 425
 Hora, neque insidiis noctis capiere serenæ.
 Luna, revertentes quum primum colligit ignes,
 Si nigrum obscuro comprehenderit aëra cornu;
 Maximus agricolis pelagoque parabitur imber.
 At, si virgineum suffuderit ore ruborem, 430
 Ventus erit; vento semper rubet aurea Phœbe.
 Sin ortu quarto, namque is certissimus auctor,
 Pura, neque obtusis per cælum cornibus ibit;
 Totus et ille dies, et qui nascentur ab illo
 Exactum ad mensem, pluvia ventisque carebunt: 435
 Votaque servati solvent in litore nautæ

condenses what just before was rare, and rarifies what was dense; the images of their minds are changed, and their breasts now receive a different impression, from that which they had when the wind drove away the clouds: hence the birds join in concert in the fields, and the cattle rejoice, and the ravens exulting croak. But if you regard the rapid sun, and the moons which follow in order, the next day will never deceive you, nor will you be caught by the snares of a fair night. When the moon first collects the returning rays, if she includes black air with darkened horns, a great storm of rain will invade both land and sea. But if she spreads a virgin blush over her face, there will be wind; for golden Phœbe always reddens with wind. But if at her fourth rising, for that is the surest sign, she shines clear, and not with blunted horns, that whole day, and all the rest of the month will be free from rain and wind: and the sailors escaping shall pay their vows on the shore

or path of the birds, and hence the meaning of the words be—*have changed the nature of the atmosphere?* For “*rius*” Markland conjectured *rices*, which is the reading in one of the Arundelian manuscripts.

Jupiter viduis austris.] Hor. Od. I, i, 25; “*Manet sub Jove frigido.*”

419. *Denset.*] Preferred by Heyne to the common reading *densat*; both verbs *densco* and *denseo*, have the same signification. The form *densco* had nearly disappeared in the ancient works of early editors, and was first decidedly restored in the passage of Hor. Od. I, xxviii, 19, “*Mista senum ac juvenum densentur funera, &c.*”

424. Having shewn how the changes of weather are predicted by birds, &c., the poet now proceeds to explain the prognostics from the Sun and Moon, beginning with those from the latter, of which three are mentioned, as are eight of those from the sun.

427. *Luna, revertentes quum &c.*] At the time of new moon.

428. *Si nigrum &c.*] Varro, as quoted by Pliny, lib. xviii, 79, speaks of a black cloud covering the darkened part of the moon's orb—“*Si caligo orbis nubem incluserit;*” soon afterwards he says; “*nascens luna, si cornu superiore ablatro surget, pluvias decre-scens dabit;*” if the moon rises with the upper horn blackish, there will be rain after the full. Virgil has comprehended both these passages in one line, the latter being expressed by the epithet *obscurus* added to *cornu*.

429. *Pelagoque.*] For—*nautisque*.

431. *Vento.*] When wind is at hand.

Aurea Phæbe.] The epithet *argentea*, commonly given to the moon, is here properly superseded by “*aurea*” as more accordant with the term “*rubet.*”

Glauco et Panopeæ et Inoo Melicertæ.

Sol quoque et exoriens, et quum se condit in undas,
Signa dabit; solem certissima signa sequuntur,
Et quæ mane refert, et quæ surgentibus astris. 440
Ille ubi nascentem maculis variaverit ortum,
Conditus in nubem, medioque refugerit orbe;
Suspecti tibi sint imbres: namque urget ab alto
Arboribusque satisque Notus pecorique sinister.
Aut ubi sub lucem densa inter nubila sese 445
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu, male tum mites defendet pampinus uvas:
Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso quum jam decedet Olympo, 450
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores;
Cæruleus pluviam denuntiat, igneus Euros.
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimisque videbis 455

to Glaucus, and Panopea, and to Melicerta the son of Ino. The sun also, both when he rises, and when he dies himself in the waves, will give signs; the surest signs attend the sun, both those which he brings in the morning, and those when the stars arise. When at his first rising he appears spotted, and hid in a cloud, and withdraws half his orb; you may suspect showers: for the south-wind pernicious to trees, and corn, and cattle, presses from the sea. Or when at his rising the rays scatter themselves diversely among thick clouds, or when Aurora rises pale, as she leaves the saffron bed of Tithonus; alas, the vine leaf will but poorly defend the ripening grapes, so thick will horrid hail bound rattling upon the roofs. It will also be more profitable to observe this, when the sun, having measured the heavens is now going down: for we often see various colours wander over his face; the blue foretels rain, the fiery foretels wind. But if the spots begin to be mixed with fiery red, then you may expect a storm of wind and rain:

437. *Glauco et Panopeæ, &c.*] Glaucus, according to the fable, was a fisherman, who having leaped into the water under the influence of an herb which he tasted, became a sea deity. Panopea was one of the sea nymphs, daughter of Nereus and Doris. Melicerta was the son of Ino, who to escape the fury of her husband Athamas, king of Thebes, leaped with him into the sea, when both were transformed into sea deities. This verse was taken from Parthenius, according to Aulus Gellius; it is thus scanned by Pierius, according to the rules of Greek prosody.

Glaucõ et Panopēā, et Inō Melicērtā.

Virgil leaving the vowels open, after the manner of the Greek poets, and shortening the diphthong before "et."

438. Predictions drawn from the rising and setting of the sun.

443. *Urget.*] *Quæ vicina sunt aut imminetia* are said—*urgere*, taken thus in a neuter sense.

Ab alto.] See note on v. 324.

445. *Sub lucem.*] *At sun-rise.*

447. *Tithoni, &c.*] This verse is repeated in *Æn.* iv, 585; and ix, 460. Tithonus was the son of Laomedon, king of Troy, with whom Aurora was fabled to have become enamoured. Homer, at the opening of the eleventh Book of the *Iliad*, speaks of Aurora rising from the bed of Tithonus.

Fervere: non illa quisquam me nocte per altum
 Ire, neque a terra moneat convellere funem.
 At si, quum referetque diem, condetque relatum,
 Lucidus orbis erit; frustra terreberè nimbis,
 Et claro silvas cernes aquilone moveri. 460
 Denique, quid vesper serus vebat, unde serenas
 Ventus agat nubes, quid cogitet humidus Auster,
 Sol tibi signa dabit: Solem quis dicere falsum
 Audeat? ille etiam cæcos instare tumultus
 Sape monet, fraudemque et operta tumescere bella. 465
 Ille etiam extincto miseratus Cæsare Romam,
 Quum caput obscura nitidum ferrugine texit,
 Impiaque æternam timerunt sæcula noctem.
 Tempore quanquam illo tellus quoque, et æquora ponti,
 Obscenique canes, importunæque volueres, 470

that night let none advise me to go upon the sea, or to loose my cable from the shore. But if his orb shall be clear, both when he brings on the day, and when he carries it back again, in vain shall you be afraid of showers, and you will see the woods wave with the clear north wind. Lastly, the sun will give you signs of what the late evening will produce, from whence the wind drives the bright clouds, what the moist South wind is meditating. Who dares accuse the sun of falsehood? he also often foretels the approach of dark tumults, and the growth of treachery, and hidden wars. He [the sun] also pitied Rome, at the murder of Cæsar, when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal. Though at that time the earth also, and the sea, and ominous dogs, and foreboding birds

456. *Fervere*.] This verb in some persons, and in the present infinitive, occurs sometimes in the form of the 3d conjugation, as in this verse; so also in Æn. viii, 677, which verse affords a second instance of similar anomaly in the verb *effulgere*, whose penultima is there short. See also Æn. ix, 693. Some make a distinction between the phrases *aqua fert* and *aqua feret*, as if the former expressed a *momentary*, but the latter a *constant* state of heat.

462. *Cogitet—Auster*.] The Poet here personifies the South-Wind, which generally produces cloudy dark weather, and supposes that, by frequent observations on the Sun, we may discover his designs, and enter into his thoughts. In another passage he similarly uses the expression "*contristat cælum*." So also Horace, Od. I, xxviii, 25:—"quodcumque minabitur Eurus."

463. *Falsum*] For—*fallentem*.

466. A digression on the prodigies that followed the death of Julius Cæsar, and predicted the horrors of the civil war. Servius considers the prodigies hereafter-mentioned to have predicted the death of

Julius Cæsar: Ovid also speaks of them (Metam. xvi, 732, &c.) as *preceding*; but the greatest part of them, and especially the extraordinary dimness of the Sun, are related by historians, as happening *after* that assassination.

467. *Ferrugine*.] *Ferrugo*, properly *rust of iron*, signifies also a *deep red bordering upon purple*; hence *ferrugineus* is applied to the flower of the hyacinth, which is also called *purpureus*, of the colour of blood.

468. *Impia—sæcula*.] *Sæcula* for *homines*, accordant with a frequent sense of the word in Lucretius, who uses it for *kind, species, or sex*; so also in Æn. i, 291; "*Asperatum positis mitescent sæcula bellis*."—"Impia," as an impious deed was committed in the assassination of Cæsar.

470. *Obscen*.] *Ill-omened*; see Æn. iii, 241; xii, 376. Whatever is *foul or vile*, is *obscenum*; hence amongst the augurs the term was applied to any thing that was reputed a bad omen. The word is variously written with an *e*, *æ*, or *æ*, according to its various derivation, whether from *ob* and *scena*, according to Varro—"quia quæ turpia

Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Ætnam,
 Flammarumque globos liquefactaque volvere saxa!
 Armorum sonitum toto Germania cælo
 Audiit; insolitis tremuerunt motibus Alpes.
 Vox quoque per lucos vulgo exaudita silentes
 Ingens; et simulacra modis pallentia miris
 Visa sub obscurum noctis; pecudesque locutæ;
 Infandum! sistunt amnes, terræque dehiscunt;

475

presaged. How often have we seen Ætna pour a burning deluge from her burst furnaces over the fields of the Cyclops, and roll down globes of fire and melted stones! Germany heard a clashing of arms throughout the sky; the Alps trembled with unusual shaking. A mighty voice also was frequently heard through the silent groves, and spectres horribly pale were seen in the dusk of evening; and cattle spoke; a dire omen! the rivers stop, and the earth gapes;

sunt, nisi in *scena* palam dici non debent;" or, as if *obscurum*, according to the same writer, "*quod bonæ scævæ* (augury) obstat;" or, from *obs* and *cennum*, "quia turpia immunda sunt," according to Priscian. Appian mentions dogs howling like wolves, after the death of Cæsar.

[*Importuna*.] *Unseasonable, grievous*; this adjective properly signifies, *without a harbour*, hence *perilous*, "*portu carens atque adeo periculosus*." Some omens of birds are mentioned by the historians as preceding the death of Cæsar.

471. *Effervere*.] The penultima is short, as that of *fervere*; see v. 456.

472. *Undantem*.] *Rising in surges* or *waves*; the term *undæ* is applied to flames: "*æna undantia flammis*," *Æn.* vi, 218.

473. *Flammarumque* &c.] The Academy of Sciences at Naples took occasion to applaud this passage, in the account they published of the eruption of Mount Vesuvius, which happened in 1737. They remark that these words convey a true and more lively idea of the torrents of a burning mountain, than any of the formal descriptions given by Virgil's commentators or other writers; the matter thrown out at such times being, as they observe, really liquid or melted stone. They particularly condemn a note of Ruæns on this passage, as not agreeable to Virgil or the truth; and quoting his words, they add this angry censure: "*Ex quibus manifestum est aptissimam Poetæ phrasin inperiti hominis temerario judicio in præposteram explicationem esse deductam*."—*De Vesuv. conflag.* p. 47, published at Naples, 1738.

474. *Armorum sonitum*.] Ovid, *Met.* xv, 783, speaks of the clashing of arms, and the

noise of trumpets and horns. Appian also mentions great shouts in the air, and clashing of arms and rushing of horses. It has been suggested that this allusion of Virgil may refer to some remarkable *Aurora Borealis* seen about that time in Germany. Martyn observes that M. Celsius, professor of Astronomy at Upsal, in Sweden, has assured him that in those northern parts of the world, during the appearance of an *Aurora Borealis*, he has heard a rushing sound in the air, something like the flapping of a bird's wings.

475. *Tremuerunt—Alpes*.] Piny, lib. ii, c. 32, has noticed such a circumstance of the Alps. Heyne remarks that it is more frequently noticed of the Apennines, and suggests that the fall of the glaciers attended with a loud crash, which makes the air reverberate, may have occasioned the idea of an earthquake.

476. *Vox quoque* &c.] La Cerda is of opinion that Virgil intends to convey the idea that the voice here spoken of was the voice of the Gods leaving, or threatening to leave, their habitations. He understands Ovid to mean the same thing, when he speaks of threatening words being heard in the sacred groves—"cantusque feruntur Auditi, sanctis et verba minacia lucis." *Met.* xv, 792, 3.

477. *Simulacra*, &c.] Thus Lucretius, i, 124; "*Sed quædam simulachra modis pallentia miris*." Plutarch speaks of ghosts walking in the night, before Cæsar's death. Ovid also mentions the same circumstance: "*—Umbrasque silentum Erravisse ferunt*."

479. *Sistunt amnes*.] *Se understood*; for—*consistunt amnes*.

Et mœstum illacrimat templis ebur, æraque sudant. 480
 Proluit iusano contorquens vortice silvas
 Fluviorum Rex Eridanus, camposque per omnes
 Cum stabulis armenta tulit. Nec tempore eodem
 Tristibus aut extis fibræ apparere minaces,
 Aut puteis manare cruor cessavit; et altæ 485
 Per noctem resonare, lupis ululantibus, urbes.
 Non alias cælo ceciderunt plura sereno
 Fulgura; nec diri toties arsere cometæ.
 Ergo inter sese paribus concurrere telis

and the mournful ivory weeps in the temples, and the brazen statues sweat. Eridanus, the king of rivers, whirling down whole woods with his mad torrent, poured forth, and bore away the herds with their stalls all over the plains. Nor at the same time did threatening fibres fail to appear in the sad entrails, or wells to flow with blood; and cities loudly to resound with howling wolves by night. Never did more lightnings fall from a clear sky; nor dreadful comets so often blaze. Therefore did Philippi a second time

480. *Ebur, æraque.*] i. e. *Signa ex ebore et ære*, the statues.

482. *Fluviorum rex.*] The first two syllables of "*fluviorum*" are short, yet commence the line on the same principle as those of *tenuit* in v. 397. Some consider the irregularity in this instance to have been intended by the Poet in describing the violence of a torrent that knows no bounds. The Eridanus, or Po, is styled "*fluviorum rex*" as being the most considerable of Italian rivers. Virgil, having lived in its neighbourhood, must frequently have been an eye witness of such an inundation, of which he here gives a short but noble description.

484. *Fibræ apparere.*] *Cessaverunt*, understood: the "*exta*," or heart, liver, and lungs were examined by the diviners. Several authors mention a victim wanting a heart before Cæsar's death. Ovid adds, that none of the sacrifices were propitious: "*Victima nulla litat: magnosque instare tumultus Fibra monet.*" Met. xv, 794, 5.

485. *Cruor.*] Ovid speaks of its raining blood: "*Sæpe inter nimbos guttæ cecidere cruentæ.*" Met. xv, 788.

Altæ.] Martyn reads "*alte*," and accordingly translates it.

487. *Sereno &c.*] Thunder from a clear sky was always looked upon as a prodigy by the ancients, though not always accounted an ill-omen.

489. *Paribus—telis.*] Because Romans fought with Romans.

489—90. *Concurrere—iterum &c.*] Martyn and other commentators connect "*iterum*" with "*videre*," and are therefore

driven to explain the difficulty thereby raised, by supposing either that Virgil speaks of the battles of Pharsalia and Philippi (though very distant places) as fought on, or near, the same spot; or that both may be termed battles of Philippi, there being near Pharsalus, which was in Thessaly, Thebæ Phthiæ, which was also called Philippi. Now, although Florus (Book iv, 2, 7,) erroneously supposes that the decisive battle between Cæsar and Pompey was fought at Philippi; and Ovid, (Met. xv, 823, &c., as also Lucan vii, 823,) speaks of the battles of Pharsalia and Philippi as fought on or near the same spot, such poetic violation of historic truth is not necessary to be assumed in this passage, if we follow the suggestion of Ruus, adopted by Heyne, in joining "*iterum*" with "*concurrere*;" and so Sotheby correctly gives his version in the lines:—

"For this in equal arms Philippi view'd
 Rome's kindred bands again in gore embrou'd, &c."

Pharsalus lay about the middle of Thessaly, to the south of the river Apidanus, and the celebrated battle on its plains, which concluded the first civil war, was fought A. C. 48, v. Id. Sextil. (according to the Roman Calendar): *Philippi* was in Thrace, near the confines of Macedon, where, in the second civil war, A. C. 42, Brutus and Cassius were defeated by Antony and Augustus, the death of Cassius having decided the fortune of the day.

Romanas acies iterum videre Philippi; 490
 Nec fuit indignum superis, bis sanguine nostro
 Emathiam, et latos Hæmi pinguescere campos.
 Scilicet et tempus veniet, quum finibus illis
 Agricola, incurvo terram molitus aratro,
 Exesa inveniet scabra robigine pila, 495
 Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effossis mirabitur ossa sepulcheris.
 Dî patrii, Indigetes, et Romule, Vestaque mater,
 Quæ Tuscum Tiberim et Romana palatia servas,
 Hunc saltem everso juvenem succurrere sæclo 500
 Ne prohibete! Satis jampridem sanguine nostro
 Laomedontæ luimus perjuria Trojæ.

see the Roman forces engage with equal arms; nor were the gods displeased that Emathia, and the broad plains of Hæmus should twice be fattened with our blood. Nay, and the time will come, when in those countries the husbandman, labouring the earth with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy barrows; and shall wonder at the greatness of the bones, when he digs up the graves. Ye tutelary gods of Rome, and ye Indigetes, O Romulus, and mother Vesta, who preservest Etrurian Tiber and the Roman palace, at least do not hinder this young man from saving the sinking world! already have we paid sufficiently with our blood for the perjury of Laomedon's Troy.

491—2. *Bis—Emathiam, et—Hæmi.*] *Emathia* was properly only a part of Macedon, but the name was extended to the whole of that country: Servius also says that Thessaly was so called. Hence Philippi being on the north-eastern confines of Macedon, and not distant from mount Hæmus in Thrace, and Pharsalia being in Thessaly, Virgil may have considered all that part of Greece which contained Thessaly and Macedon, quite to the foot of mount Hæmus, over which the civil wars extended, as one country, under the one general name of Emathia. "*Bis*" may be taken in reference solely to "*Emathiam*."

493. *Scilicet &c.*] The Poet proceeds to connect these historical illusions with the immediate subject of his verse, by introducing the ploughman turning up the old armour from the soil, &c.

497. *Grandin &c.*] It was the opinion of the ancients, that mankind degenerated in size and strength. Accordingly the Poet represents their degenerate posterity, astonished at the bones of the Romans who fell at Pharsalia and Philippi, which, in comparison of those of later ages, might be accounted gigantic. Thus Horace, Od. III, vi, 45, "*Damnosa quid non imminuit dies?*"

498. He concludes the first Book, with a

prayer to the Gods of Rome, to preserve Augustus, and not to take him yet into their number, that he may save mankind from ruin.

Dii patrii, Indigetes.] Virgil here invokes two orders of Gods, the *Dii patrii*, or Gods of the Country, usually by the ancients styled as *ἑσθὶ Πατέρες*, who are considered to be particularly Jupiter, Juno and Minerva; and the *Indigetes*, *ἰνδιγέτοισι*, deified men. Some consider "*indigetes*" used as an epithet of the *dii patrii*, in the same sense as Juvenal, Sat. iii, 145, calls them "*nostri*," where he is speaking of the above-named three Deities.

499. *Tuscum Tiberim.* The Tyber is so called, because it rises in Etruria, *Tuscany*.

Romana palatia.] It was on the Palatine hill that Romulus laid the foundation of Rome. Here he kept his court, as did also Augustus Cæsar: hence the word *Palatium* came to signify a royal seat or palace.

500. *Juvenem.*] Augustus Cæsar, who was then a young man, being about twenty-seven years of age when Virgil began to compose the Georgics, which he is said to have finished in seven years.

Everso succurrere sæclo.] In prose, *rebus perditis succurrere*. So Hor. Od. I. ii, 25, "*ruentis imperi rebus.*"

502 *Laomedontæ &c.*] Alluding to Laome-

Jampridem nobis cæli te regia, Cæsar,
 Invidet, atque hominum queritur curare triumphos:
 Quippe ubi fas versum atque nefas; tot bella per orbem, 505
 Tam multæ scelerum facies; non ullus aratro
 Dignus honos; squalent abductis arva colonis,
 Et curvæ rigidum falces conflantur in ensem;
 Hinc movet Euphrates, illinc Germania bellum;
 Vicinæ ruptis inter se legibus urbes 510
 Arma ferunt; sævit toto Mars impius orbe:
 Ut, quum carceribus sese effudere, quadrigæ
 Addunt in spatia, et, frustra retinacula tendens,
 Fertur equis auriga, neque audit currus habenas.

Already, O Cæsar, does the palace of heaven envy us thy reign, and lament that thou still regardest human triumphs: for here right and wrong are confounded; there are so many wars throughout the world; so many sorts of wickedness: the due honours are not paid to the plough; the husbandmen are carried away, and the fields lie neglected, and the crooked sickles are beaten into cruel swords; here Euphrates, and there Germany, makes war; the neighbouring cities break their leagues, and wage war with each other; impious Mars rages all over the globe: thus when the four-horsed chariots pour forth from the barrier, they increase their swiftness in the ring, and the charioteer vainly pulls in the reins, but is carried away by the horses, nor does the chariot regard the bridle.

don king of Troy, who, having hired the assistance of Neptune and Apollo for building a wall round his city, afterwards defrauded them of the promised reward. So Hor. Od. III, iii, 21, &c. “—ex quo destituit Deos Mercede pacta Laomedon.”

505. [*ibi.*] Same as *apud quos*.

506. *Non ullus &c.*] Connecting his allusion to the civil wars with the subject of agriculture, the Poet notices as their consequences that the husbandmen are called to arms, the fields lie neglected, the plough is slighted, and the instruments of agriculture are turned into swords.

507. *Dignus honos.* i.e. *Satis magnus honos*.

509. *Hinc—bellum.*] This may have been written whilst Antony and Cæsar Octavianus were collecting troops for that war which was decided by the defeat of Antony and Cleopatra at Actium: the one drew his forces from the eastern, the other from the western part of the Roman dominions, expressed by “*Euphrates*” and “*Germania*.”

510. *Vicinæ.*] Some commotions broke out in Etruria, A. C. 55.

511. *Impius.*] Eccl. i, 71, “*Impius hæc tam culta novalia miles habebit*”—*impus*, as being engaged in civil wars.

513. *Addunt in spatia.*] “*Addunt*” for *addunt se*, same as—*dant se cum impetu*; so,

dare se in fugam. Martyn reads with Heinsius and Ruæus—“*addunt in spatia*,” and he accordingly translates the expression as if Virgil meant that the longer horses run in a course, the faster they go. It is more natural to suppose that what the Poet chiefly intends in this comparison, at least in this part of it, is the eagerness and fury of horses, when they first find themselves at liberty, as soon as the barrier is removed: to this he compares the mad licentiousness of the world, which he had before described, when released from the restraint of laws, upon the death of Cæsar. “*Effudere se carceribus*,” in the preceding line, answers to “*ruptis legibus*,” in v. 510; and “*addunt se in spatia*,” the reading adopted by Heyne, to the first impetuosity of regained liberty or licentiousness. In the foot race, Æn. v, 316, Virgil calls this first impetus, *Corripere spatia*:—“*signoque repentè, Corripiunt spatia* audito, limenque relinquunt,” where it is evident, from “*signo audito*” and “*limen relinquunt*,” that “*corripiunt spatia*” can express only the first impetus after starting. *Spatium* was the term for each course of chariots in the circus from one of the starting places to the goal. To “*addunt*,” Servius subjoins *se*, which is found in several MSS.

P. VIRGILII MARONIS
G E O R G I C O N
LIBER SECUNDUS.

HACTENUS arborum cultus et sidera cæli;
Nunc te, Bacche, canam, nec non silvestria tecum
Virgulta, et prolem tarde crescentis olivæ.
Huc, pater O Lenæe; tuis hic omnia plena
Muneribus; tibi pampineo gravidus autumnus
Floret ager, spumat plenis vindemia labris;
Huc, pater O Lenæe, veni; nudataque musto
Tingue novo mecum dereptis crura cothurnis.

5

Thus far of the culture of the fields and of the constellations of heaven; now, O Bacchus, will I sing of thee, and with thee also, of wild shrubs, and the offspring of the slow growing olive. Come hither, O father Lenæus; here all is full of thy gifts; for thee the field flourishes, laden with viny autumn, and the vintage foams with full vats; come hither, O father Lenæus; and take off thy buskins, and stain thy naked legs with me in new must.

1. The Poet, after a brief recapitulation of the subject of the former Book, and a general notice of that of the present, on Planting, begins with an invocation to Bacchus, the patron of the vine.

2. *Silvestria—virgulta.*] *Small forest trees* planted for the future support of the vine.

3. *Tarde crescentis.*] The epithet ὀψίγυος, "*slow-grower*," given to the olive by the Greek writers, arose from their cultivating it by seed and not by layers. Pliny quotes Hesiod, where he says that the planter of an olive never lived to gather the fruit; but observes that in his time they planted the olive in one year and gathered the fruit in the next.

4. *Huc, &c.*] Bacchus is first invoked to look toward them, which it was supposed would ensure the fertility of their vines.

Pater o Lenæe.] The term "*pater*" was a title peculiar to Bacchus, given to him

even by prose writers. The epithet *Lenæus* was applied to him, as derived from ληνί, *a wine-vat or press*.

4—5. *Tuis—muneribus.*] So in Book i, 7; "*vestro—munere.*"

5. *Tibi.*] i.e. *per te, beneficio tuo*, a Græcism. *Pampineo—autumnus.*] *With viny autumn*, for—"proventus autumnus vinea," *the autumn produce of the vine*. This is a spondaic line, in which the final syllable of "*gravidus*" is made long by the cæsura.

6. *Labris.*] *Labrum, a lip*, signifies also *any large open vessel, a vat*.

7. *Huc, &c.*] Bacchus is next invoked to favour them with his actual presence among them in their labours at the vintage.

Nudataque &c.] This alludes to the custom, frequent even now, in Italy and other places, of treading out the grapes with their feet.

8. *Dereptis—cothurnis.*] Heyne adopts

Principio arboribus varia est natura creandis :
 Namque aliæ, nullis hominum cogentibus, ipsæ 10
 Sponte sua veniunt, camposque et flumina late
 Curva tenent: ut molle siler, lentæque genestæ,
 Populus, et glauca cauentia fronde salicta.
 Pars autem posito surgunt de semine: ut altæ
 Castaneæ, nemorumque Jovi quæ maxima frondet 15
 Æsculus, atque habitæ Graiis oracula quercus.
 Pullulat ab radice aliis densissima silva;
 Ut cerasis, ulmisque: etiam Parnassia laurus

In the first place, the ways of producing trees are various: for some come up of their own accord, without the labour of mankind, and widely overspread the plains and winding rivers: as the soft osier, and the bending broom, the poplar, and the willow with hoary bluish leaves. Some are produced by seeds: as the lofty chestnuts, and the æsculus, which has the largest leaves of all the groves of Jupiter, and the oaks which were reputed oracular by the Greeks. Others have a thick wood arising from their roots; as cherries, and elms: the little Parnassian bay

this reading, given by Heinsius, on the authority of one MS., instead of *direptis*. Bacchus is represented frequently with buskins, *cothurnis*; hence, "the buskin'd Muse," to designate Tragedy, which arose from the feasts in honour of Bacchus.

9. He proceeds to mention how trees are originally produced by nature, spontaneously, from seeds and suckers.

12. *Siler*.] In translating "*siler*," an *osier*, Martyn remarks that he has not met with any thing certain in the other Latin writers, to determine exactly what plant they meant; and that Pliny says only that it delights in watery places.

Genestæ.] Supposed by Martyn to be what we call *Spanish broom*, which grows in great plenty in most parts of Italy; baskets are woven of its slender twigs; the flowers are very sweet, last long, and are agreeable to bees. *Al. genistæ*.

13. *Glaucæ-frondæ*.] The leaves of the common willow are of a bluish green, and the under side of them is covered with a white down; hence the epithet "*cauentia*."

Salicta.] Or *Saliceta*, the places where willows grow, for *Salices*, the *willow trees*.

14. *Posito—semine*.] *Posito*, according to Heyne and others, in this place signifies *fallen naturally*. We find, however, Virgil afterwards, in v. 355, making use of the same expression, "*positis seminibus*," speaking of vine layers planted out; and in v. 57, when speaking of seed scattered naturally, or sown by hand, without attention, he makes use of the word "*jectis*;"

therefore, as he is here stating the different sources of natural propagation of trees—comprehending under the first class, trees that grow "*sponte sua*;" in the second, trees raised from seed; and in the third class, all trees raised or growing from the sucker of the roots,—having just mentioned those of the first sort he appears to intend by "*posito de semine*," *seed set by hand*; such trees as are so raised properly belonging to the class of trees raised naturally, as though art is employed therein, yet nature shewed the way.

15. *Nemorum—maxima*.] i. e. *maxima arborum in nemoribus*: Martyn, however, considers that by "*maxima frondet*," the Poet describes the *Æsculus* as having large leaves.

16. *Æsculus*.] Martyn considers that this may be the same as the *bay oak*, which has a broad, dark-green, firm leaf, not so much sinuated about the edges as that of the common oak. Pliny mentions that this tree was sacred to Jupiter, and that the Romans made their civic crown of it. Horace, *Od. I. xxii. 13*, speaks of it as common in *Daunia*, "*Quale portentem neque militaris Daunia in latis alit Esculetis*;" the same Poet also represents the wood of this tree as being very hard: "*Nec rigida mollit Æsculo*." *Od. III. x. 17*.

Habitæ—oracula quercus.] Martyn translates "*habitæ*" as *reputed, considered*: Heyne considers the expression "*habitæ oracula*" the same as "*sedes oraculi*," viz., at *Dodona*.

18. *Cerasis*.] *Cherries* were a new fruit

Parva sub ingenti matris se subiecit umbra.

Hos Natura modos primum dedit; his genus omne 20

Silvarum fruticumque viret nemorumque sacrorum.

Sunt alii, quos ipse via sibi repperit usus.

Hic plantas tenero abscidens de corpore matrum

Deposuit sulcis; hic stirpes obruit arvo,

Quadrifidasque sudes, et acuto robore vallos; 25

Silvarumque aliæ pressos propaginis arcus

Expectant, et viva sua plantaria terra;

Nil radicis egent aliæ; summumque putator

Haud dubitat terræ referens mandare cacumen.

also shelters itself under the great shade of its mother. Nature first showed these ways; by these every kind of woods and shrubs and sacred groves flourishes. There are other ways, which experience has found out by art. One cuts off the plants from the tender body of their mother, and puts them into the furrows; another plants sets in the field, either by splitting or sharpening the foot; other trees expect the bent down arches of a layer, and to see a young nursery in their own earth; others have no need of any root; and the planter makes no difficulty to plant the young shoots in the ground.

among the Romans in Virgil's time. Pliny mentions that they were brought from Pontus by Lucullus, after the Mithridatic war. Voss is of opinion that the cultivated cherry was the one then introduced, and that the *cerasus* here mentioned was the *wild cherry*.

Ulmis.] Elms were preferred by the ancients before all other trees for props to their vines. Hence the frequent mention of them amongst the poets.

Parnassia laurus.] The finest *bay* trees grew on mount Parnassus according to Pliny, who speaks of it as "*spectatissima in monte Parnasso.*" In support of the opinion given in note on v. 306, Book i, that the *bay*, and not the *laurel*, is the *Laurus* of the ancients, Martyn observes, on this passage, that the laurel is not so apt to propagate itself by suckers as the bay.

21. *Fruticum.*] The difference between a tree and a shrub is, that the tree rises from the root with one clean stem, but the shrub breaks into a number of suckers.

22. He proceeds to mention six methods of propagating trees which are used by human industry.

Via.] Explained by Heyne as *arte, ratione, industria et experientia*; by Voss (much more poetically applied to experience personified), in its *progress, in its way*. — *Ed. Valp.*

23. *Hic plantas.*] In these words is described the propagation of plants by suckers;

by some, however, "*plantas*" is considered as expressing *slips* from the younger branches.

24. *Stirpes.*] Facciolati refers to this passage in interpreting "*stirpes*" as "*integras arbores cum radicibus*;" but Gesner quotes the same when he says, "*ramus abscissus stirps est*;" in this latter sense the word must here be employed.

25. *Quadrifidasque sudes, &c.*] In this line are explained two forms under which the "*stirpes*" of the former verse may be planted, either as "*quadrifidasque sudes*," when the bottom is slit across both ways; or "*acuto robore*," when it is cut into a point. Servius remarks that "*sudes*" and "*callos*" here mean the same.

26. *Silvarumque &c.*] The third method specified is that of propagation by *layers*, which are called *propagines*. Though we use the term *propagation* for any method of increasing the species, yet amongst the Roman writers of agriculture, *propagatio* is used only for *layers*. Pliny observes that Nature first taught this method by the bramble; the branches of which are so slender, that they fall to the ground and make layers of their own accord.

27. *Sua—terra*] In that earth wherein the parent tree has grown.

28—9. *Summun — referens — cacumen.*] Planting cuttings taken from the uppermost shoots. The Poet is, however, by some considered to allude here to the mode of setting

- Quin et caudicibus sectis (mirabile dictu) 30
 Truditur e sicco radix oleagina ligno.
 Et sæpe alterius ramos impune videmus
 Vertere in alterius; mutataque insita mala
 Ferre pirum, et prunis lapidosa rubescere corna.
 Quare agite o, proprios generatim discite cultus, 35
 Agricolaë, fructusque feros mollite colendo;
 Neu segnes jaceant terræ. Juvat Ismara Baccho
 Conserere, atque olea magnum vestire Taburnum.
 Tuque ades, inceptumque una decurre laborem,
 O decus, o famæ merito pars maxima nostræ, 40
 Mæcenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto;
 Non, mihi si linguæ centum sint, oraque centum,
 Ferrea vox; ades, et primi lege litoris oram;

Nay, and what is wonderful, if you cut the trunk of an olive in pieces, it will put forth new roots. And we often see the branches of one tree to turn with impunity into those of another, and a pear tree being changed to bear grafted apples, and stony Cornelian cherries to glow upon plum-stocks. Wherefore, O husbandmen, learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Ismarus with vines, and to crown the great Taburnus with olives. And do thou, O Mæcenas, assist me, and bear a part of the labour which I have begun, thou, who art my glory, and justly the greatest part of my fame, and thyself spread the sails to the open sea. I do not hope to contain in my verses all that could be said on this subject; not though I had a hundred tongues, a hundred mouths, and a voice of iron: assist me, and coast along the nearest shore.

plants reversed, with their heads downwards, which Columella deprecates as regards the olive.

30. *Caudicibus sectis.*] Dividing the trunk itself, and planting it in pieces, as practised with olives. La Cerda says, that what the Poet here speaks of was practised in Spain in his time.

33. *Vertere in &c.*] Grafting the branches of one tree on those of another.

33—4. *Insita mala—cornæ.*] Heyne considers "*mala*" and "*cornæ*," the fruit, to be used for *malos* and *cornos*, the trees. The cornel is said in *Æn.* iii, 649, "*victum infelicem dare*;" therefore, though the structure of the sentence would admit the interpretation given by Martyn, there can be little doubt that the Poet means to express that as the pear-tree may, by grafting, bear apples, so the cornel may bear red plums.

37. *Ismara.*] Τ. Ἰσμάρα (Ἰ.η). Ismarus is a mountain in Thrace, not far from the mouth of the Hebrus. It was famed for the good wine produced from its vines, with some of which Ulysses intoxicated Polyphemus; *Odys.* ix, 197.

38. *Taburnum.*] A mountain of Campania, which was very fruitful in olives.

39. *Tuque ades.*] The Poet having invoked Bacchus, and proposed the subject of this Book, now calls upon his patron Mæcenas, to give him his assistance.

Una decurre &c.] *Sail along with, accompany.* *Decurrere*, properly used in reference to the stadium or circus, is also employed as a nautical term; as in *Æn.* v, 212.

40. *Pelagoque—patenti.*] Ruæus has observed a seeming contradiction between this and what follows in v, 44, "*et primi lege litoris oram*;" but by the use of "*pelago patenti*," we may understand the Poet as expressing only that he is going to enter upon a vast extensive subject, and, by what follows, declaring that he will only enter or touch upon it, not launch into the deep, but keep within bounds.

Volans.] *Flying along with me, and hovering over me as my good Genius.*

43. *Non, &c.*] Taken from Homer, *Il.* ii, 438, &c. and repeated, *Æn.* vi, 665.

44. *Legere—oram.*] *Æn.* ii, 208 "*pontum—legit.*" *Legere* for—*radere*.

In manibus terræ; non hic te carmine ficto,
Atque per ambages et longa exorsa, tenebo. 45

Sponte sua quæ se tollunt in luminis oras,
Infecunda quidem, sed læta et fortia surgunt.
Quippe solo natura subest. Tamen hæc quoque, si quis
Inserat, aut scrobibus mandet mutata subactis, 50
Exuerint silvestrem animum; cultuque frequenti
In quascunque voces artes haud tarda sequuntur.
Nec non et sterilis, quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros:
Nunc altæ frondes et rami matris opacant, 55
Crescentique adimunt fetus, uruntque ferentem.

Jam, quæ seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram;
Pomaque degenerant succos oblita priores;
Et turpes avibus prædam fert uva racemos. 60
Scilicet omnibus est labor impendendus, et omnes

The land is in sight; I will not here detain you with poetical fiction, and circumlocutions, and long preambles. Those, which spring spontaneously into the open air, are unfruitful indeed, but fair and strong. For nature lies hid in the soil. Yet these, if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not slow to obey any discipline. And those also, which arise barren from the bottom of the plant, will do the same, if you transplant them into the open fields: for the high shoots and branches of the mother overshadow them, and hinder them from bearing fruit, as they grow up; and scorch it when they bear any. The tree which arises from seed, grows slowly, and will spread a shade for late posterity; and apples degenerate, forgetting their former juices; and the vine bears sorry clusters, a food for birds. Therefore labour must be bestowed on them all, and all

45. *In manibus.*] i. e. *Vicine*, or, accordant with our own phrase, *close at hand*. So, *Æn.* ix, 132, "terra autem in manibus nostris." In the same sense, in *χρῆσιν* Apollon. i, 143.

47. He recapitulates the several modes in which trees are propagated, and proceeds to shew by what culture each sort may be meliorated.

Oras.] Some read "*in luminis auras*:" the expression "*luminis oras*" is frequent in Lucretius. Heyne gives the reading "*oras*," though he seems to prefer "*auras*," which is found in many MSS. and editions, deducing the expression from *ῥάος*; *ἀντμή*, Callim. in. Di. 117.

49. *Solo natura subest.*] The Poet means that there is in the soil some natural power and property which are adapted to produce such particular trees.

50. *Scrobibus—subactis.*] So the earth, which is *dug*, is termed "*subacta*."

50. *Mutata.*] i. e. *Ex suo loco transposita et in scrobe plantata*.

51. *Animum.*] For—*naturam*.

52. *Artes.*] For—*modos*, i. e. *cultus artificiales*.

53. *Sterilis, &c.*] sc. *Arbos*—"quæ exit sterilis, &c."

56. *Urunt.*] *Urere* is here used in the sense—to withdraw moisture, to parch.

58. *Tarda venit.*] For—*tarde provenit*.

59. *Poma.*] The ancients seem to have used *ponum*, not only for an apple, but for any esculent fruit; thus, "*pona*" may be here figuratively used for any fruit-trees; yet the mention of "*uva*," for *vitis*, the vine, in the next verse, should lead us to take "*pona*" as expressing the particular species, *apple-trees*.

61. *Scilicet.*] See note on v. 282, Book i.

Cogendæ in sulcum, ac multa mercede demandæ.

Sed truncis Oleæ melius, propagine vites

Respondent, solido Paphiæ de robore myrtus.

Plantis et duræ coryli nascuntur, et ingens

65

Fraxinus, Herculeæque arbos umbrosa coronæ,

Chaonique patris glandes; etiam ardua palma

Nascitur, et casus abies visura marinos.

Inseritur vero ex fetu nucis arbutus horrida,

Et steriles platani malos gessere valentes;

70

Castanæ fagus, ornusque ineanuit albo

Flore piri, glandemque sues frégere sub ulmis.

must be removed into trenches, and tamed with much expense. But olives succeed best by truncheons, vines by layers, and Paphian myrtles by the solid wood. The hard hazels and the vast ash, and the tree which spreads its shade for the crown of Hercules, and the acorns of our Chaonian father, grow from suckers; this way also grows the lofty palm, and the fir, which is to try the dangers of the sea. But the rugged arbutus is grafted with the offspring of the walnut-tree, and barren planes have borne strong apple-trees; chestnut-trees have borne beeches, and the mountain ash has been hoary with the white blossom of pears, and the swine have crunched acorns under elms.

63. The best methods of artificial culture are now mentioned.

Truncis.] sc. *E truncis.* *Truncus* was used to denote not only a stock of a tree, divested of its head, but also the limbs of a tree. The French derive their word *tronçon* from *truncus*; and hence comes our word *truncheon*.

Propagine.] *By layers.* See v. 26.

64. *Respondent.*] sc. *Votis*; or literally, according to our own idiom—*answer*.

Paphiæ—myrtus.] The myrtles are called *Paphian* from Paphos, a city of the island Cyprus, where Venus was worshipped.

65. *Plantis.*] Martyn interprets this word as *suckers*, in which sense it occurs in v. 23; but it has been remarked, that “in this present instance this cannot be its meaning, as the oak, palm, and fir, do not produce any. By Pliny, xvi, 56, the term *plante* is applied to young fir-trees. By Columella, v. 6, to elms raised from seed. *Plantis*, in the text, therefore, applies probably to seedlings, as well as to suckers.” *Ed. Valp.*

Et duræ.] In some MSS. *eduræ*, very hard; as “*eduræque pirus*,” Book iv, 155.

66. *Herculeæque arbor.*] The tree of Hercules was the *Poplar*; so also in Eccl. vii, 61; “*Populus Alcideæ grætis hanc*” and Theocritus, Idyl. ii, — Διὸς αὖ, Ἡρακλῆος ἱερὸν ἕνος.

67. *Ardua palua.*] The palm-tree may have the epithet “*ardua*” on account of its great height. Some, however, think that

it is so termed, because the honour of the palm is difficult to be obtained.

68. *Abies.*] Our *yew-leaved fir-tree*, the wood of which was much used by the ancients in ship-building.

69. On the following notice of the various sorts of grafting, Martyn observes that, though it is the received opinion that no graft will succeed unless it be upon a stick which bears a fruit of the same kind, and that consequently the Poet describes what facts do not warrant, he is supported by Columella, the best prose writer on agriculture.

Horrida.] The *Arbutus* has this epithet on account of the ruggedness of its bark. The final vowel suffers elision, the next verse commencing with a vowel.

70. *Platani.*] The *Plane tree* was called *Platanus*, from πλάτυς, *broad*, on account of the remarkable breadth of its leaves. The Poet calls it *barren*, because it bears no fruit that is eatable.

71. *Castanæ fagus.*] This reading is adopted by Heyne, on the same principle as those who consider it would be absurd to speak of grafting the *beech* on the *chestnut*: according to it, *castanæ* is in the same regimen as “*piri*” in the following verse, the last syllable of “*fagus*” being lengthened by the Cæsura. Martyn retains and translates the more common reading—“*Castanæ fagus*,” sc. *gessere*, remarking—“the commentators have been induced to alter the text, on a supposition that chestnuts were

Nec modus inserere, atque oculos imponere simplex.
 Nam qua se medio trudent de cortice gemmæ,
 Et tenues rumpunt tunicas, angustus in ipso 75
 Fit nodo sinus: huc aliena ex arbore germen
 Includunt, udoque docent inolescere libro.
 Aut rursum enodes trunci resecantur, et alte
 Finditur in solidum cuneis via; deinde feraces
 Plantæ immittuntur: nec longum tempus, et ingens 80
 Exiit ad cælum ramis felicibus arbos,
 Miraturque novas frondes et non sua poma.
 Præterea genus haud unum, nec fortibus ulmis,
 Nec salici, lotoque, neque Idæis cyparissis.

Nor are grafting and inoculating performed the same way. For where the buds thrust themselves forth, out of the middle of the bark, and break the thin membranes, a small slit is to be made in the very knot; here they inclose a bud from a tree of another sort, and teach it to unite with the moist mud. Or again, the knotty stocks are cut, and a way is made into the solid wood with wedges, and then imitations are put in: and in no long time the vast tree rises up to heaven with happy branches, and wonders at the new leaves, and fruits not its own. Besides, there are more than one sort of strong elms, of willows, of lites, and of Idæan cypresses.

esteemed in Virgil's time, as much superior to beech-mast, as they are now: the contrary to which, I believe, may easily be proved. Pliny mentions chesnuts as a very sorry sort of fruit, and seems to wonder that nature should take such care of them as to defend them with a prickly husk. We learn, from the same author, that this fruit was made better by culture, about the time of Tiberius. The mast of the beech was reckoned a very sweet nut, and men are said by Pliny to have been sustained by it in a siege. Hence I see no reason to doubt that Virgil meant the ingrafting a beech on a chesnut, though with us, who prefer the chesnut, this practice would be absurd." In opposition also to considering "*castanea*" in the same regimen as "*piri*," it has been noticed, that the chesnut does not bear a white flower (*Id. V. l. 6.*); but even so, the construction may fairly be taken as given by Heyne—"fagus flore castanea, et ornus albo *piri* flore incamuit, i. e. castanea inseritur in fago, et *pirus* in orno."

Ornus.] A wild sort of *ash*.

73. He notices the difference between grafting and inoculating or budding. The latter is performed by making a slit in the bark of one tree, and inserting the bud of another in it. There are several ways of grafting now in use, but the only one, which Virgil describes, is that which is now called

"cleft-grafting;" this is performed by cleaving the head of the stock, and placing a cion from another tree in the cleft.

Oculos.] The eyes, or knobs, or knots, whence the buds—"gemma" spring; hence the term *inoculare*, to insert the eye of a bud in another stock, which the Poet here expresses by "*oculos inserere*."

77. *Udoque.*] Some consider that by "*udo*," moist, allusion is made to the plastering used in inoculating or budding; whence this sort of grafting was as often called by the writers on agriculture "*emplastratio*" as "*inoculatio*."

Inolescere.] Same as *coalescere*.

78. *Enodes trunci.*] The stocks or limbs where free from knots.

79—80. *Feraces plantæ.*] Cuttings of fruit-bearing trees.

81. *Ramis felicibus.*] Same as *ramis feracibus*.

83. The Poet enumerates several species of trees and varieties of vines.

84. *Lotoque.*] The celebrated *Lotus* was an African tree; but Pliny mentions that it was also common in Italy, though differing considerably from the other in the nature of the fruit: that of the African was as large as a bean, and grew thick upon the branches like myrtle berries; but the fruit of the Italian was like a cherry. Mar-

Nec pingues unam in faciem nascuntur olivæ.
 Orchades, et radii, et amara pausia bacca;
 Pomaque, et Alcinoi silvæ: nec surculus idem
 Crustumiiis Syriisque pyris, gravibusque volemis.
 Non eadem arboribus pendet vindemia nostris,
 Quam Methymnæo carpit de palmite Lesbos;
 Sunt Thasiæ vites; sunt et Mareotides albæ:
 Pinguibus hæ terris habiles, levioribus illæ;
 Et passo Psithia utilior; tenuisque Lageos,

85

90

Nor do the fat olives, the orchites, and the radii, and the pausia with bitter berries, grow in the same form; neither do apples, and the woods of Alcinoüs; nor are the shoots the same of the Crustumian and Syrian pears, and of the heavy volemi. Nor does the same vintage hang on our trees, as Lesbos gathers from the Methymnæan vine; there are Thasian vines, and there are white Mareotides; the one thrives in a fat soil, and the other in a light one; and the Psythian, which is fitter to be used dry, and the light Lageos,

tyr considers the *Lotus* to be the same as the *Jujube*, a native of the south of Europe.

Idæis cyparissis.] The cypress is called *Idæan*, from *Ida*, a mountain of Crete, in which island those trees grow spontaneously.

85. *Olivæ.*] Columella reckons up ten different sorts of olives: Virgil names only three of them.

86. *Orchades.*] Martyn, following Servius, reads *orchites*; it may be formed indifferently either from *ὄρχας* or *ὄρχις*. Pliny adopts the latter form. It appears to be the same as the *Olivola* of the modern Italians, which is a small round olive, yielding abundance of oil.

Radii.] The *radius* is a long olive, so called from its similitude to a weaver's shuttle. The final syllable of "*radii*," by the *cæsura*, does not suffer ellipsis.

Pausia.] A species of olive which is gathered in a green state, when it has a bitter flavour.

87. *Alcinoi silvæ.*] The gardens of Alcinoüs, king of the Phæacians, whose groves of fruit-trees are celebrated in *Odyssey*, vii, 112, &c.

88. *Crustumiiis.*] *Crustumium* was a town of the Sabines, near the confluence of the Tiber and Allia; whence the adjective *crustumerinus*, or *crustuminus*, or *crustumus*. Servius says that these pears were partly red: they were reckoned the best sort of pears.

Volemis.] So called *quia volam manus impleant*, because they fill the palm of the hand.

90. *Methymnæo.*] *Methymna* is a city of

Lesbos, an island of the Ægean Sea, noted for good wine.

91. *Thasiæ vites.*] *Thasus* is another island of the Ægean Sea. The Thasian wine is mentioned by Pliny as being in high esteem.

Mareotides albæ.] Various places are named as the district producing the wines here spoken of: that they were the produce of the vines which grow on the Egyptian side of the lake *Mareotis*, may be inferred from the passage in Horace, *Od.* I, xxxvii, 14, in which, speaking of Cleopatra, he says,

"Mentemque lymphatam Mareotico
 Redegit in veros timores."

The Poet adds, the epithet "*albæ*," because they were considered preferable to the black grapes.

93. *Passo.*] *sc. vino*, made *ex uvis passis*, of dried grapes, so called from *pando*, as being spread open to be dried by the sun.

Psithia.] *sc. vitis*; (al. *Psythia*, in Pliny, lib. xiv, 9), from *ψιθια*, a designation in Nicand, *Alex.* 181, of a particular sort of wine, supposed to mean that called *Pramnia* or *Aminea*.

Tenuisque Lageos.] The *lageos* was a foreign wine, said to be so called from *λαγώς*, a hare, on account of its colour. Various are the explanations of its epithet "*tenuis*." Servius interprets it *penetrabilis*, as that "*quæ cito descendit ad venas*:" and Pliny, treating of the different sorts of wine, says, "*Vinum tenue et austerum celerius per urinam transit, tantoque magis capita tentat*," lib. xxiii, c. 1. This character of such wine will not accord with that given by

Tentatura pedes olim, vincturaque linguam;
 Purpureæ, preciaeque, et quo te carmine dicam 95
 Rhætica? nec cellis ideo contende Falernis.
 Sunt et Aminææ vites, firmissima vina
 Tmolus et assurgit quibus et rex ipse Phanæus;
 Argitisque minor, cui non certaverit ulla
 Aut tantum fluere, aut totidem durare per annos. 100
 Non ego te, Dîs et mensis accepta secundis,

which will make your legs fail you, and tie your tongue; there are purple and early ripe grapes; and how shall I praise thee, O Rhætian grape? but however thou must not contend with the Falernian cellars. There are also Aminean vines, which yield the best bodied wine; which the Tmolian, and even the Phanaean king reverences; and the smaller Argitis, which none can rival, either in yielding so much juice, or in lasting so many years. Nor shall I pass thee over, O Rhodian grape, which art so grateful to the gods, and to second courses;

Martyn, who considers "*tenuis*" in this place to signify what is called a *light wine*. Heyne explains "*Lageos tenuis*" as *vitis exigua ac tenues racemulos et uvas habens*.

94. *Olim*.] Some who think that "*tenuis*" signifies *weak*, consider "*olim*" as expressing, that such wine will be long before it affects the head. Heyne interprets it—"quum aliquando vinum ex ea expressum fuerit."

95. *Purpureæ*.] Probably signifies here a particular species of grapes, as Pliny (lib. xiv, Proem.) says expressly, that Virgil has enumerated fifteen different kinds of grapes, and we shall not find this number without reckoning the *Purpurea* as one.

Preciæ.] Pliny also mentions (lib. xiv, c. 2) that *Preciæ* was the name of a particular grape; Servius says that they were so called, "*quasi præcoquæ, quod ante alias coquuntur*," because they are ripened before others.

Quo—carmine.] The Rhætian being a favourite wine of Augustus (Sueton. August. c. 77,) the Poet by these words expresses, that he knows not how to celebrate it sufficiently, although he represents it as inferior to the Falernian. Servius says that Cato celebrated the Rhætian wine, but that Catullus condemned it; he therefore supposes, that as it was disputed whether this was a good wine or not, Virgil expresses himself in the manner he does, on purpose to leave the matter still undecided.

96. *Rhætica*.] *Rhætia* lay above Gallia Cisalpina, the district of the modern Grisons and the Tyrol.

Falernis.] *Falernus* is the name of a mountain of Campania, famous for the best wine. The *Falernus ager*, in its more ex-

tensive sense, reached from the Volturnus to the Liris, comprehending the Massic hills.

97. *Sunt et Aminææ*.] Martyn, following Heinsius and others, reads "*sunt etiam Ammineæ*." Heyne maintains that *Aminææ* is the more correct and more ancient orthography, the doubling of the consonant being of a later date. From *Amineum*, in Thesaly, a grape was transplanted into Italy, which afforded the wine here spoken of.

Firmissima.] Wines that will keep, and are not liable to grow flat, are so designated. That the *Amineæ vitis* had this good quality in an eminent degree, appears from Columella, lib. xii, c. 19.

98. *Tmolus assurgit—et Phanæus*.] *Tmolus* and *Phanæus*, the designations of the mountains, used for the vines which grew thereon. See note on Book i, 56. On the famous base at Pozznoli, dedicated to Tiberius, in which are fourteen figures in relief, representing so many cities or places of Asia (with their proper attributes and the name under each figure), that of Tmolus is represented as a Bacchus.

Phanæus.] *Phanæ* was a promontory of Chios. The wines of these two districts, famed as they were, each a king among wines, are said to yield the palm, *assurgere* (Ecl. vi, 66), to the Aminean.

99. *Argitis*.] The *Argitis vitis* is so called from *ἄργος*, *white*, as producing white grapes.

100. *Tantum fluere*.] The last-named vine is styled *πολύβοιτος*, as yielding juice so abundantly.

101. *Dis et mensis accepta secundis*.] The first course was of flesh, &c.; and the second, or dessert, of fruit, at which libations were made to the Gods.

Transierim, Rhodia, et tumidis, Bumaste, racemis.
 Sed neque, quam multæ species, nec nomina quæ sint,
 Est numerus, neque enim numero comprehendere refert:
 Quem qui scire velit, Libyci velit æquoris idem 105
 Discere quam multæ Zephyro turbentur arenæ;
 Aut, ubi navigiis violentior incidit Eurus,
 Nosse, quot Ionii veniant ad litora fluctus.
 Nec vero terræ ferre omnes omnia possunt.
 Fluminibus salices; crassisque paludibus alni 110
 Nascuntur; steriles saxosis montibus orni;
 Litora myrtetis lætissima; denique apertos
 Bacchus amat colles, aquilonem et frigora taxi.
 Aspice et extremis domitum cultoribus orbem,
 Eoasque domos Arabum, pictosque Gelonos. 111
 Divisæ arboribus patriæ: sola India nigrum
 Fert ebenum; solis est thurea virga Sabæis.
 Quid tibi odorato referam sudantia ligno

nor thee, O Bumastus, with swelling clusters. But the many species, and the names of them are without number: nor is there occasion to relate their number: which, he that would count, might as well number the sands of the Lybian sea, that are tossed with the west wind, or the Ionian waves, that dash against the shore, when a strong east wind falls upon the ships. But neither can every sort of land bear all sorts of trees. Willows grow about rivers, and alders in muddy marshes; the barren wild ashes on rocky mountains; the sea-shores abound with myrtles; lastly, the vine loves open hills, and yews the northern cold. Behold also the most distant parts of the cultivated globe, both the eastern habitations of the Arabians, and the painted Geloni. You will find that countries are divided by their trees: India alone bears the black ebony; the Sabæans only enjoy the bough of frankincense. Why should I mention the balsam, which sweats out of the fragrant wood,

Bumaste.] *Bumastus* is a large red sort of grape, so called from its shape, each grape being like the teat of a cow: so Pliny, XIV, i, 3; "Tument mammarum modo bumasti; βομαστόι."

104. *Est numerus.*] i. e. *Enumerandi facultas cuiquam suppetit.*

Neque enim.] For—*neque etiam*, according to Heyne; but the following principle may be here noticed in regard to the use of *enim* as well as of γάρ. "In tali usu particula *enim*, vim adversativam induere eam dicunt docti. Potius dicendum, ni fallor, animum loquentis incitatum, et, manente vi particulae causali, aliquid supplendum esse, quod tamen elegantius reticetur." (Liv. a Walker, lib. xxii, c. 25, n. 2.) So in this passage *enim* may give the same force, as if the Poet said, *neque enumerare conabor; hoc enim non refert.*

109. The Poet proceeds to observe, that different plants are the natural produce of

different soils and situations, and that the earth may be divided into regions, distinguished by their respective vegetable productions.

112. *Litora myrtetis lætissima.*] For—*myrti solent esse lætissimæ in litoribus*: so in Book iv, 124; "et amantes litora myrtos."

114. *Extremis domitum cultoribus.*] Poetically for—*extremis terris cultum.*

115. *Pictos Gelonos.*] The *Geloni* were a Scythian people, but settled in the immediate neighbourhood, northward of Thrace, mentioned also in Book iii, 461. They painted their faces, like several other barbarous nations, to make themselves appear more terrible in battle.

116. *India.*] Virgil seems in several places to use India in the larger sense, to signify Æthiopia, or any very hot country; as well as India properly so called.

117. *Sabæis.*] See note on v. 57, Book i.

Balsamaque, et baccas semper frondentis acanthi?
 Quid nemora Æthiopum, molli cauentia lana? 120
 Velleraque ut foliis depectant tenuia Seres?
 Aut quos Oceano propior gerit India lucos,
 Extremi sinus orbis: ubi aëra vincere summum
 Arboris hand ullæ jactu potuere sagittæ!
 Et gens illa quidem sumtis non tarda pharetris. 125
 Media fert tristes succos tardumque saporem
 Felicis mali, quo non præsentius ullum,
 Pocula si quando sævæ infecere novercæ,
 * Miscueruntque herbas, et non innoxia verba,*
 Auxilium venit, ac membris agit atra venena. 130
 Ipsa ingens arbos faciemque simillima lauro;

and the berries of the ever-green acanthus? Why should I speak of the forests of the Ethiopians hoary with soft wool? And how the Seres comb the fine fleeces from the leaves of trees? Or of the groves of India, which lies nearest the ocean, and is the farthest bound of the earth: where no arrows can soar above the lofty summits of their trees! And yet those people are no bad archers. Media bears bitter juices, and the slow taste of the happy apple, than which there is not a better remedy, to expel the venom, when cruel step-mothers have poisoned a cup, and mingled herbs, with baleful charms. The tree is large, and very like a bay;

119. *Balsama.*] According to Pliny, the *Balsam* plant grows only in Judæa; but modern authors name Arabia Felix as its true country. The balsam flows out of the branches either naturally or from incisions made in the bark.

Acanthi.] Not the herb or plant spoken of in Ecl. iii. 45, &c., but a species of tree, supposed by Martin to be the Egyptian *Acacia*, from which gum Arabic is obtained; the fruit grows in pods, after the manner of pulse; *bacca* not only signifies a berry, but expresses in general the *fruit* of a tree.

120. *Nemora, &c.*] These woods, hoary with soft wool, are the cotton trees. Pliny mentions (lib. xiii. c. 14.) that what the wood of Ethiopia produces, much more resembles wool than that of Arabia or the Indies.

121. *Velleraque—tenuia Seres*] The *Seres* were a people of India, represented by Silius Italicus to be the most remote people of the world, eastward; they supplied the other parts of the world with silk. Till the time of the emperor Justinian, when silkworms were brought to Constantinople, the ancients imagined that silk was a sort of down, gathered from the leaves of trees.

123. *Extremi sinus orbis.*] The extreme curvature of the eastern part of the globe,

according to the cosmographical notions of the ancients, is here expressed, as that of the western in Horace, Ep. i. 13—"occidentis usque ad ultimum sinum." *Ed. Valp.*

Aëra vincere summum.] *Aer summus arboris* for—*arboris cacumen*, the top or tallest shoot of a tree.

125. *Et—quidem.*] Here used for—*et tamen*. Heyne suspects this verse to be spurious.

126. *Media, &c.*] The *Malus Citrea*, or *Citron* tree, is supposed to be here meant; Pliny gives an account of the *malus Assyria* or *Medica* (lib. xii. c. 3), which agrees with this description of Virgil's; and he mentions in another place, that this *Medica* or *Media* was the *Citrea malus*.

Tristes succos.] *Tristis* signifies bitter, as in Book i. 75; "tristisque lupini."

Tardum saporem.] *Flavour remaining long on the palate.*

127. *Felicis.*] This epithet is used here on account of the virtues of the fruit as an antidote.

129. *Miscueruntque.*] Heyne would omit this verse as taken from Book iii. 500. The penultima of the verb is here made short, as that in *steterunt* or *dederunt*.

Non innoxia verba.] *Incantations.*

Et, si non alium late jactaret odorem,
 Laurus erat: folia haud ullis labentia ventis;
 Flos ad prima tenax: animas et olentia Medi
 Ora foveat illo, et senibus medicantur anhelis. 135

Sed neque Medorum, silvæ ditissima, terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent; non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem 140
 Invertere, satis immanis dentibus hydri;
 Nec galeis densisque virum seges horruit hastis:
 Sed gravidæ fruges, et Bacchi Massicus humor
 Implevere; tenent oleæ, armentaque læta.
 Hinc bellator equus campo sese arduus infert; 145
 Hinc albi, Clitumne, greges, et maxima taurus

and, if it did not spread abroad a different smell, it might be taken for a bay: the leaves are not shaken off with any winds: the flower is very tenacious: the Medes chew it for their unsavoury breaths, and cure with it their asthmatic old men. But neither the groves of Media, the richest of countries, nor the beautiful Ganges, and Hermus thick with gold, may contend for praise with Italy: not Bactra, nor India, nor all Panchaia, whose rich sands abound with frankincense. This country has never been ploughed by bulls, that breathe fire from their nostrils, nor sown with the teeth of a cruel dragon; nor have the fields borne a horrid crop of men armed with helmets and spears: but it is filled with heavy corn, and the Massic liquor of Bacchus; and is possessed by olives, and joyful herds. Hence the warlike horse with his lottly neck rushes into the field; hence thy white flocks, Clitumnus, and the greatest of victims, the bull,

134. *Ad prima.*] Same as in *primis*. Some read "apprima," the adjective used adverbially.

135. *Foveat.*] Same as *διεμπιύει*, in the same sense as the following verb "*medicantur*."

136. The Poet having spoken of the most remarkable plants of foreign countries, makes a digression in praise of his native land; and hence takes occasion to pass to the praises of Caesar.

Silvæ ditissima, terra.] For—*silvarum ditiss.* &c. *abounding in trees*: the Gen. being dependent on the adj., which Martyn's version misrepresents.

137. *Hermus.*] This was a river of Lydia, which received the Pactolus, renowned for its golden sands.

138. *Bactra.*] The capital of Bactriana, a country between Parthia and India, celebrated for its large-grained wheat.

Indi.] As the Poet has already alluded to India, properly so called, in mentioning the Ganges, he is supposed here to include the Ethiopians, whose country is sometimes

included under the name of India. See Book iv, 293.

139. *Panchaia.*] *Panchaia* is a country of Arabia Felix. See note on Book i, 57.

Thuriferis—arenis.] i. e. *solo arenoso cui fructus thuris immiscitur.*

140. *Tauri spirantes &c.*] In allusion to the fable of Jason conquering the bulls, which breathed forth fire from their nostrils, and yoking them to a plough; subsequently sowing in the ground the teeth of a dragon slain by him, whence arose armed soldiers like a crop of corn from seed. The latter part of this verse is taken from Lucretius, Book v, 29, "Et Diomedis equi spirantes naribus ignem."

143. *Bacchi Massicus humor.*] *Massicus* is the name of a mountain in Campania, celebrated for wine.—"Veteris pocula Massici." Hor. Od. I, i, 19.

146. *Albi, Clitumne, greges, &c.*] The *Clitumnus* is a river of Umbria. The inhabitants near this river still retain a notion that its waters are attended with a supernatural property, imagining that it makes the cattle white that drink of it.

Victima, sæpe tuo perfusi flumine sacro,
 Romanos ad templâ deûm duxere triumphos.
 Hic ver assiduum, atque alienis mensibus æstas;
 Bis gravidæ pecudes, bis pomis utilis arbor. 150
 At rabidæ tigres absunt, et sæva leonum
 Semina; nec miseros fallunt aconita legentes;
 Nec rapit immensos orbes per humum, neque tanto
 Squameus in spiram tractu se colligit anguis.
 Adde tot egregias urbes, operumque laborem, 155
 Tot congesta manu præruptis oppida saxis,
 Fluminaque antiquos subterlabentia muros.
 An mare, quod supra, memorem, quodque alluit infra?
 Anne lacus tantos? te, Lari maxime, teque,
 Fluctibus et fremitu assurgens, Benace, marino? 160
 An memorem portus, Lucrinoque addita claustra,
 Atque indignatum magnis stridoribus æquor,

having been often washed with thy sacred stream, have led the Roman triumphs to the temples of the gods. Here the spring is perpetual, and the summer shines in unusual months; the sheep bear twice, and the tree is twice loaded with apples every year. But there are no ravening tigers, nor savage breed of lions; nor do aconites deceive the unhappy gatherers; nor does the scaly serpent trail his immense folds along the ground, nor collect his length into so vast a spire. Add to this so many famous cities, and stupendous works, so many towns built on the rocky cliffs, and rivers gliding under ancient walls. Shall I mention the sea which washes it above, and that which washes it below? or the great lakes? thee, O greatest Latins, and thee Benacus, swelling with waves and roaring like a sea? Or shall I mention the havens, and the moles added to the Lucrine lake, and the sea raging with hideous roar,

148. *Duxere triumphos.*] The white bulls which were to be the victims on occasion of a triumph, were led before the chariot of him in whose hand it was held; hence they are said by the Poet *ad templâ ducere triumphos*.

149. *Alienis mensibus æstas.*] Summer, at a time when in other countries winter reigns. So Lucretius, i. 482, "alienis partibus anni," at an unusual season.

152. *Aconita.*] The *Aconite* or *Wolfsbane* is a poisonous herb, which was found in Heraclea Pontica. Servius affirms that it grows in Italy, and observes, that the Poet does not deny it, but artfully insinuates, that it is so well known to the inhabitants, that they are in no danger of being deceived by it.

156. *Congesta saxis.*] i. e. *Extracta rupibus.*—Many of the towns in Italy stand on the top of high and steep rocks.

157. *Subterlabentia muros.*] These words may express either—*flowing through the midst of cities, or flowing close by the walls;* as when any action is performed close to the walls of a town, we say it is done *under*

the walls. Heyne prefers the latter interpretation.

158. *An mare &c.*] Italy is washed on the north side by the Adriatic sea, or Gulf of Venice, which is called *Mare Superum*; and on the south side, by the Tyrrhene, or Tuscan sea, called *Mare Inferum*.

159. *Lari maxime.*] The *Larius* is a great lake, at the foot of the Alps, in the Milanese, now called *Lago di Como*.

160. *Benace.*] The *Benacus* is another great lake, in the Veronese, now called *Lago di Garda*; out of which flows the *Minicius*, on the banks of which Virgil was born.

161. *Lucrinoque, &c.*] The *Lucrinus* was a lake of Campania, separated from the Tyrrhene sea by a mound, which, having been broken through by the sea in various places, Agrippa restored; and by his advice, Augustus converted the lake into a haven, by forming a passage through the mole or mound sufficiently wide for the admission of ships into the lake. This work was effected U. C. 716, the same year in which Virgil is supposed to have commenced his *Georgics*.

Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?

Hæc eadem argenti rivos ærisque metalla 165

Ostendit venis, atque auro plurima fluxit.

Hæc genus acre virûm, Marsos pubemque Sabellam,

Assuetumque malo Ligurem, Volcosque verutos

Extulit; hæc Decios, Marios, magnosque, Camillos,

Scipiadas duros bello, et te, maxime Cæsar, 170

where the Julian water resounds, the sea being driven far back, and the Tuscan tide is let into the Avernian straits? The same country has disclosed veins of silver and copper, and has flowed with abundance of gold. The same has produced a warlike race of men, the Marsi, and the Sabellian youth, and the Ligurians inured to labour, and the Volscians armed with darts; the Decii, the Marii, and the great Camilli, the Scipios fierce in war, and thee, O greatest Cæsar,

163. *Julia — unda.*] Augustus named the harbour which he had thus formed of the Lucrine lake, *portum Julium*, after the name of his predecessor.

Refuso.] *Pouring in*; so in *Æn.* vi, 107; — “*tenebrosa palus, Acheronte refuso.*” *Ed. Valp.*

164. *Tyrrhenusque — Avernis.*] The lake *Avernus* lay near the Lucrine, but more within land. In forming the Julian harbour, Augustus made a cut, (which the Poet here calls the *straits of Avernis*,) connecting the two lakes, thus rendering *Avernus* an inner harbour.

165. *Argenti rivos.*] By “*rivos*” the Poet expresses abundance.

Metalla.] *Metallum* is not only a *metal*, “*sed etiam ipsa fodina unde metallum aliquod effoditur,*” a *mine* or *vein of metal*. By “*æris metalla*,” however, is here meant simply *æs*, which is properly *copper*.

166. *Ostendit.*] Pliny mentions lib. iv. c. 20, that Italy abounds in all sorts of metals, but that the digging of them up was forbidden by a decree of the Senate. The Poet seems to allude to this in his use of the verb “*ostendit*,” as also in using this and the following verb in the preterperfect tense.

167. *Marsos.*] The *Marsi* inhabited that part of Italy, which lay about the *Lacus Fucinus*: it is now part of the kingdom of Naples.

Pubem — Sabellam.] The *Sabelli* were anciently called *Ausones*: they inhabited that part of Italy which was called *Samnium*. Being of Sabine origin, *Sabellus* occurs frequently for — *Sabinus* — of which it is a diminutive.

168. *Assuetum malo.*] *Malo* for *malis*, *sc. arumnis, laboribus*. Some have supposed that these words mean *accustomed*

to *deceit*, as the Poet, in *Æn.* xi, 716, alludes to the national perfidy of the Ligurians.

Ligurem.] The *Ligurians* occupied that part of Italy which is now the Republic of Genoa.

Volcosque verutos.] The *Volsci* were a people of Latium, the eastern part of modern Campania; they are represented as “*verutos*,” i. e. *armatos verubus*. The *Veru* was a *short spear*, supposed to differ from the *Pilum* in the form of its iron, which was flat in the latter, but round in the former.

169. *Decios.*] The *Decii* were a famous Roman family, three of whom, the father, son, and grandson, devoted themselves at different times, for the safety of their country: the first in the war with the Latins, U. C. 415, when he was Consul together with Manlius Torquatus; the second, in the Tuscan war, U. C. 457, when he was Consul with Quintus Fabius; and the third, in the war with Pyrrhus, U. C. 474, being Consul with Publius Sulpicius.

Marios.] There were several *Marii*, whereof the noted opponent of Sylla, and conqueror of Jugurtha, was seven times Consul. Julius Cæsar was related to this family by marriage; wherefore, in celebrating the Marian family, a compliment may be intended to Augustus.

Camillos.] Marcus Furius Camillus drove the Gauls from Rome, after they had taken the city and laid siege to the capitol, U. C. 365. His son Lucius Furius Camillus also defeated the Gauls, U. C. 406.

170. *Scipiadas.*] The elder Scipio delivered Italy from the invasion of Hannibal, by transferring the war into Africa, where he subdued the Carthaginians, imposed a

Qui nunc extremis Asiae jam victor in oris
 Imbellem avertis Romanis arcibus Indum.
 Salve, magna parens frugum, Saturnia tellus,
 Magna virum, tibi res antiquae laudis et artis
 Ingredior, sanctos ausus recludere fontes, 175
 Ascræumque cano Romana per oppida carmen.
 Nunc locus arborum ingeniis: quæ robora cuique,
 Quis color, et quæ sit rebus natura ferendis.
 Difficiles primum terræ, collesque maligni,
 Tenuis ubi argilla et dumosis calculus arvis, 180
 Palladia gaudent silva vivacis olivæ.
 Indicio est, tractu surgens oleaster eodem
 Plurimus, et strati baccis silvestribus agri.
 At quæ pinguis humus, dulcique uligine læta,
 Quique frequens herbis, et fertilis ubere campus; 185

who now being conqueror in the farthest parts of Asia, dost avert the disarmed Indian from the Roman towers. Hail, Saturnian land, the great parent of fruits, the great parent of men, for thee I enter upon subjects of ancient praise and art, and venture to open the sacred springs; and sing the Ascræan verse through the Roman towns. Now is the time to speak of the nature of the fields: what is the strength of each of them, what their colour, and what they are most disposed to produce. In the first place stubborn lands, and unfruitful hills, where the bushy fields abound with lean clay and pebbles, rejoice in a wood of long-lived Palladian olives. You may know this soil by wild olives rising thick, and the fields being strewn with wild berries. But the ground which is fat, and rich with sweet moisture, and the field which is full of grass, and abounding with fertility,

tribute upon them, and took hostages, U. C. 552. The younger Scipio triumphed for concluding the third Punic war, by the total destruction of Carthage, U. C. 607.

171. *Extremis Asiae, &c.*] Ruauus observes that this verse must have been added by Virgil, after he had finished the Georgics, for the Poet tells us expressly, at the latter end of the Poem, that Cæsar was in Asia whilst he was writing it. He passed from Egypt, through Syria, into Asia, shortly after the battle of Actium, and spent the winter near the Euphrates.

172. *Imbellem.*] This term, according to Heyne and others, may signify *effeminate*, as, in Book i, 57, "*molles Sabæi.*" but as the Poet intended to compliment Cæsar, the word may rather be understood in this place to express, *without war, peaceable.*

Arcibus.] The seven hills of Rome may be here meant; but *arces* is frequently used in the sense of *borders*, as these are defended—*arcibus et præsidiis.*

176. *Ascræum—carmen.*] By *Ascræan*

verse he means, that he follows Hesiod, a resident of Ascræa, a village in Bæotia, who wrote of husbandry in Greek verse.

177. The Poet proceeds to speak of the different soils which are proper for olives, vines, pasture, and corn.

Quæ robora cuique.] *Robora* here implies, *peculiar quality or excellence.*

178. *Quis color.*] What opinion may be formed from *appearance.*

179. *Collesque maligni.*] As *solum benignum* signifies a *fertile soil*, so "*maligni*" is here used to express *unfruitful.*

180. *Tenuis—argilla.*] A *lean or hungry clay*, such as brick or potter's clay, which, Columella observes, is "non minus jejuna sabulo."

181. *Palladia—silva.*] See Book i, 18.

182. *Oleaster.*] This is a *wild olive*, not the plant cultivated in our gardens under the name of *oleaster.*

183. *Uber.*] *Uber*, a *teat*, is here used metaphorically for *ubertas*; so "*ubere glebæ;*" *Æn.* i, 535.

Qualem sæpe cava montis convalle solemus
 Dispicere: huc summis liquuntur rupibus amnes,
 Felicemque trahunt limum; quique editus austro,
 Et filicem curvis invisam pascit aratris;
 Hic tibi prævalidas olim multoque fluentes 190
 Sufficiet Baccho vites; hic fertilis uvæ,
 Hic laticis, qualem pateris libamus et auro,
 Inflavit quum pinguis ebur Tyrrhenus ad aras,
 Lancibus et pandis fumantia reddimus exta.
 Sin armenta magis studium vitulosque tueri, 195
 Aut fetus ovium, aut urentes culta capellas:
 Saltus, et saturi petito longinqua Tarenti,
 Et qualem infelix amisit Mantua campum,
 Pascentem niveos herboso flumine cyenos;
 Non liquidi gregibus fontes, non gramina decrunt; 200
 Et, quantum longis carpent armenta diebus,
 Exigua tantum gelidus ros nocte reponet.
 Nigra fere et presso pinguis sub vomere terra,

such as we are often wont to look down upon in the valley of some hill, where rivers are melted down from the tops of the rocks, and carry a rich ooze along with them; and such as rises gently to the south, and produces brakes, detested by the crooked plough; such a soil will in time produce strong vines, abounding with juice; such a soil will be rich in clusters, and wine, to be poured forth to the gods in golden bowls, when the fat Tuscan has blown his pipe at the altars, and we offer the smoking entrails in bending chargers. But if your design is to breed kine with their calves, or lambs, or kids that burn the trees; seek the forests and distant fields of fat Tarentum, and such as unhappy Mantua has lost, where snowy swans feed in the grassy river; here neither clear springs nor grass will be wanting for the flocks; and what the herds devour in a long day, the cool dew will restore to you in a short night. That soil generally which is black, and fat under the piercing share,

187. *Dispicere*.] Martyn, Voss, and others read *despicere*.

188. *Austro*.] i. e. *versus Austrum*.

192. *Pateris—et auro*.] For—*pateris aureis*.

193. *Pinguis—Tyrrhenus*.] Virgil applies this epithet "*pinguis*" to the Tuscan Tibicines, or pipers, who, from being admitted to partake of all feasts and sacrifices, were noticed as being in general fat. Livy, in Book ix, c. 50, designates them as "*Genus vini avidum*;" see in *Æn.* i, 732 to 740, Virgil's similar reproaches to the Tyrrheni, in Tarchon's speech, beginning—"O semper inertes Tyrrheni, &c."

Ebur.] i. e. the pipe made of ivory.

196. *Urentes*.] i. e. *ludentes*. Varro mentions, that when the ancient Romans let a farm, they were accustomed to stipu-

late that the tenant should not breed kids, because they destroy the trees and bushes by browsing upon them.

197. *Saturi—Tarenti*.] *Tarentum*, a city in Magna Græcia, part of the present kingdom of Naples, was famous for fine wool:

Longinqua.] sc. *arva*.

198. *Infelix amisit Mantua*.] Augustus had given the fields about Mantua and Cremona to his soldiers; and Virgil lost his farm, as the rest of his neighbours; but he was afterwards restored to the possession of it, by the interest of his patron Mæcenas, which is the subject of the first Eclogue.

199. *Herboso flumine*.] sc. *arundine et alga obdito*; like the Mincius which flowed by Mantua.

203. *Presso—sub vomere*.] Martyn considers the epithet "*presso*" to allude to

Et cui putre solum (namque hoc imitatur arando),
 Optima frumentis: non ullo ex æquore cernes 205
 Plura domum tardis decedere plaustra juveneis:
 Aut, unde iratus silvam devexit arator,
 Et nemora evertit multos ignava per annos,
 Antiquasque domos avium cum stirpibus imis
 Eruit: illæ altum nidis petiere relictis; 210
 At rudis enituit impulso vomere campus.
 Nam jejuna quidem clivosi glarea ruris
 Vix humiles apibus casias roremque ministrat;
 Et topus scaber, et nigris exesa chelydri
 Creta, negant alios æque serpentibus agros 215
 Dulcem ferre cibum, et curvas præbere latebras.

and that which is naturally loose, such as we imitate by ploughing, is fittest for corn: from no plain will you see the slow oxen draw more loaded waggons home: that also from which the angry ploughman has removed a wood, and felled the groves which have stood idle for many years, and subverted the ancient habitations of the birds from the very roots: whilst they forsaking their nests fly aloft: but as soon as the share has been used, the rough field begins to show its beauty. For the hungry gravel of the hilly field will scarce afford casia and rosemary for the bees; nor the rough rotten-stone, nor the chalk which is hollowed by black snakes, no soil is said to afford such sweet food, or such crooked dens to serpents.

the custom of laying a weight on the head of the plough, to make the share enter deeper. May it not, however, be used in reference to the nature of the soil, which as "*pinguis*" would lie close to the share cutting through it, and might be said to press on it? The former interpretation is however supported by "*depresso—aratro*" in v. 45, Book i.

204. *Putre solum.*] The Poet explains this by telling us, that it is such a soil as we procure by ploughing; therefore *putre* must signify crumbling or loose.

207. *Iratus.*] Expresses the anger or impatience of the ploughman, at having had his land overgrown with wood, which otherwise might have borne good crops.

211. *Rudis enituit—campus.*] In Book i, 153, "*interque nitentia culta.*" The epithet "*rudis*" implies, that the field is now for the first time tilled. "*Enituit*" expresses the appearance of full beauty, after the first cultivation of the land recently cleared of wood.

212. He proceeds to speak of the hungry soil which abounds with gravel, rotten-stone, or chalk.

Jejuna—glarea.] By *solum glareosum*, is meant a sandy or gritty soil, but different from that mentioned in v. 180.

213. *Casias.*] The *Casia* here spoken of, is supposed by Martyn to be the same mentioned by Pliny, lib. ix, c. 12, as good for bees, and similar to a modern plant, the Mezereon, a species of *Thymelæa*, which produces the *grana gnidia* or *cuidia*.

Roemque.] Servius thinks that *ros marinus* is here meant: either *marinus* or *maris* is usually added to express our rosemary. See Hor. Od. III, xxiii, 15, 16.

214. *Tophus scaber.*] *Tophus* is a very rough stone like the pumice-stone, but heavier; probably what we call rotten-stone, mentioned by Pliny to be of a crumbling nature. *Scaber* is the opposite to *levis*, smooth.

Exesa chelydri.] Ifeyne considers this word as alluding to natural cavities, as in Æn. viii, 418, "*exesa caminis antra Æt-nam;*" and not to the serpents themselves making them. Martyn renders it as referring to the latter.

215. *Negant.*] *Nolle, recusare*, and *negare*, in reference to inanimate things, are poetically used for *non posse*; as *noscere* is used for *posse*.

216. *Curvas.*] i. e. *cavus*; so in Book iii, 544.

Quæ tenuem exhalat nebulam fumosque volucres;
 Et bibit humorem, et, quum vult, ex se ipsa remittit;
 Quæque suo viridi semper se gramine vestit,
 Nec scabie et salsa lædit robigine ferrum: 220
 Illa tibi lætis intextet vitibus ulmos;
 Illa ferax oleo est; illam experire colendo
 Et facilem pecori, et patientem vomeris unci.
 Talem dives arat Capua, et vicina Vesevo
 Ora jugo, et vacuis Clanius non æquus Acerris. 225
 Nunc, quo quamque modo possis cognoscere, dicam.
 Rara sit an supra morem si densa requiras:
 Altera frumentis quoniam favet, altera Baccho;
 Densa magis Cereri, rarissima quæque Lyæo:
 Ante locum capies oculis, atque jubebis 230
 In solido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas æquabis arenas.

That land, which sends forth thin mists and flying vapours; and drinks in the moisture, and returns it at pleasure; which always clothes itself with green grass, and does not stain the share with scurf and salt rust, will twist the joyful vines about their elms; that land abounds with oil; that land you will find by experience to be good for cattle, and obedient to the crooked share. Such a soil is ploughed about rich Capua, and the country which lies near mount Vesuvius, and on the banks of the Clanius which does not spare depopulated Acerræ. Now will I tell by what means you may distinguish each sort of soil. If you desire to know whether it is loose or hard; because one is good for corn, the other for vines, the hard to be chosen by Ceres and the most loose by Bacchus: first choose out a place, and then order a pit to be digged where the ground is solid, then throw in all the earth again, and tread it well down.

219. *Suo—gramine.*] With *natural grass*.

224. *Capua—Vesevo.*] The capital city of Campania, in which also is *Vesuvius*.

217—18. These verses are said to contain an accurate description of the nature of the Campania Felix, which has generally a thin mist hanging over it, some part of the day, which preserves it from being dry, though continually cultivated; and though there is scarcely any running water over so large a tract, yet its own natural moisture (and that without dampness) still maintains it rich and fertile.

225. *Ora.*] Aulus Gellius preserves a story that Virgil had originally written *Nola*; but that being afterwards offended by its inhabitants, he altered *Nola* to *Ora*: this is not probable; as the Poet is supposed to have written this at or near Naples, the coast along which is very fruitful, it is not natural that he should pay such a compliment to a distant town, and omit his favourite country.

Vacuis Clanius &c.] *Acerræ* is the name

of a very ancient city of Campania, which was almost depopulated by the frequent inundations of the river *Clanius*, hence said by the Poet to be "*non æquus Acerris*." Canals were dug to carry off the superabundant water of this impetuous river.

226. The Poet proceeds to show how the different sorts of soil may be distinguished from each other.

227. *Rara—densa.*] Martyn observes that *Rara* signifies a *loose soil*, being such as lets the showers quite through, and is apt to be dried up by the sun: but *densa* (called in v. 238, "*spissa*") is a *hard, stiff soil*, which will not easily admit the rain, is easily cracked and apt to gape, and so admit the sun to the roots of the vines.

231. *Puteum &c.*] Here is used for—*altam foream* or *scroben*: as in v. 235, we have "*scrobibus repletis*:"—"demitti" for—*judi*.

242. *Arenas.*] Soil of any kind. See Book i. 105.

Si deerunt, rarum, pecorique et vitibus almis
 Aptius, uber erit: sin in sua posse negabunt
 Ire loca, et scrobibus superabit terra repletis, 235
 Spissus ager; glebas cunctantes, crassaque terga
 Expecta, et validis terram proscinde javencis.
 Salsa autem tellus, et quæ perhibetur amara,
 Frugibus infelix (ea nec mansuescit arando,
 Nec Baccho genus, aut pomis sua nomina servat), 240
 Tale dabit specimen: tu spisso vimine qualos,
 Colaue prælorum fumosis deripe tectis;
 Huc ager ille malus, dulcesque a fontibus undæ
 Ad plenum calcentur: aqua eluctabitur omnis
 Scilicet, et grandes ibunt per vimina guttæ; 245
 At sapor indicium faciet manifestus, et era
 Tristia tentantum sensu torquebit amaror.
 Pinguis item quæ sit tellus, hoc denique pacto
 Discinaus: haud unquam manibus jactata fatiscit,
 Sed picis in morem ad digitos lentescit habendo. 250
 Humida majores herbas alit, ipsaque justo
 Lætor; ah nimium ne sit mihi fertilis illa,

If it does not fill the pit, the soil is loose, and will abundantly supply the cattle and fruitful vines; but if it refuses to go into its place again, and rises above the pit that has been filled up, the soil is thick: then expect sluggish clods and stiff ridges, and plough up the earth with strong bullocks. But the salt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by ploughing, and does not preserve the sort of grape, nor the true names of apples, may be known by the following experiment: take close-woven baskets and the strainers of the wine-presses from the smoking roofs; throw some of this bad soil into them, with sweet spring water, tread them well together; and all the water will strain out, and large drops will pass through the twigs. Then the taste will plainly discover itself, and the bitterness will distort the countenances of those who take it. The fat soil also may be known by this means; it never crumbles, when it is squeezed by the hand, but sticks to the fingers like pitch. The moist soil produces rank grass, and is itself too luxuriant; oh! let not mine be too fruitful,

236. *Crassaque terga.*] When ploughed, rising in rough ridges. *Ed. Vulp.*

237. *Validis—javencis.*] He mentions the strength of the bullocks, to signify that this soil must be ploughed deep.

238. *Quæ perhibetur amara.*] i. e. quam vulgo amaram appellant.

240. *Genus—sua nomina.*] These terms, expressing nobility amongst men, are elegantly applied to fruits. *Berman.*

241. *Specimen.*] i. e. Documentum, δῶγμα.

242. *Fumosis—tectis.*] Where they had

been hung up, to be preserved dry by the smoke.

246. *Supor.*] sc. *Aquæ expressæ*, understood.

247. *Tristia.*] See note on “tristisque lupini,” Book i, 75.

Tentantum.] i. e. *gustantium*.

249. *Fatiscit.*] i. e. *Solvitur in pulverem arida facta*. See note on Book i, 180.

250. *Ad digitos lentescit.*] i. e. *lenta adhaeret digitis*.

Habendo.] In a passive signification, for—*am habetur*. See Book i, 3.

Neu se prævalidam primis ostendat aristis!
 Quæ gravis est, ipso tacitam se pondere prodit,
 Quæque levis. Promptum est oculis prædiscere nigram, 255
 Et quis cui color. At sceleratum exquirere frigus
 Difficile est: piceæ tantum, taxique nocentes
 Interdum, aut cederæ pandunt vestigia nigræ.

His animadversis, terram multo ante memento
 Excoquere, et magnos scrobibus concidere montes, 260
 Ante supinatas aquiloni ostendere glebas,
 Quam lætum infodias vitis genus. Optima putri
 Arva solo: id venti curant, gelidæque pruinae,
 Et labefacta movens robustus jugera fessor.
 At, si quos haud ulla viros vigilantia fugit; * 265
 Ante locum similem exquirunt, ubi prima paretur
 Arboribus seges, et quo mox digesta feratur;
 Mutatam ignorent subito ne semina matrem.
 Quin etiam cæli regionem in cortice signant:

lest it show itself too strong with early corn. The heavy and the light soil discover themselves by their weight. It is easy to distinguish the black by the sight; and what colour is in each. But it is hard to discover the pernicious cold; only pitch trees, and yews, or black ivy sometimes are an indication of it. Having well considered these rules, remember to prepare the earth a long while beforehand, and to cut the great hills with trenches, and to turn the clods to the northern wind, before you plant the joyful vines. Those fields are best which have a loose soil; this is procured by winds and cold frosts, and by loosening and digging the ground deep. But those who are completely careful, choose out the same sort of soil to plant the young cuttings of their trees, and to remove them into afterwards; that the slips may not think their new mother strange. They also mark the aspect on the bark:

254. *Tacitam.*] Poetically for *tacite*: as "manifestus" in v. 246.

257. *Piceæ.*] The *Picea* is our common Fir or Pitch-tree, or Spruce-fr.

Taxique nocentes.] The berries of the Yew are said by Pliny to be poisonous, which idea is controverted by Martyn.

259. Rules for the cultivation of the vine are now laid down.

260. *Excoquere.*] In v. 66 of Book 1, *coquere* signifies to bake the earth with the sun; *excoquere* here seems to express its laying a whole season exposed to the sun and frosts.

Magnos scrobibus concidere montes.] Martyn suggests that we should read *magnis*, making the sense to be—to cut the hills with great trenches; but as Virgil's rule is general, and relates to all newly planted vineyards, whether on hills or plains, "*magnos*," the reading found in all MSS. and copies, may be explained as expressing great trenches, as the trenches must be large if

there is sufficient earth dug out of them to raise large hills.

264. *Labefacta movens robustus &c.*] The Poet inculcates the necessity of having the ground well mellowed and loose, by saying that the *Fessor* should be "*robustus*;" and by the words "*movens labefacta*," the repetition shows that it ought to be much and well worked.

266. *Prima paretur &c.*] By "*prima seges*" is meant, a nursery of young plants.

267. *Quo mox digesta feratur.*] By these words he means, the vineyard into which the young vines are to be transplanted from the nursery. For "*feratur*" Voss reads *seratur*, which verb is used to express planting in vv. 275, 299, 433. *Ed. Falp.*

268. *Semina.*] This word is frequently used by the writers of agriculture, for cuttings, slips, and layers.

Matrem.] Is here used to express the earth in which the young vines are planted.

269. *Cæli regionem.*] The aspect of the

Ut, quo quæque modo steterit, qua parte calores 270
 Austrinos tulerit, quæ terga obverterit axi,
 Restituant: adeo in teneris consuescere multum est.
 Collibus, an plano melius sit ponere vitem,
 Quære prius. Si pinguis agros metabere campi;
 Densa sere: in denso non segnior ubere Bacchus. 275
 Sin tumulis acclive solum collesque supinos;
 Indulge ordinibus. Nec secius omnis in unguem
 Arboribus positis secto via limite quadret.
 Ut sæpe, ingenti bello quum longa cohortes
 Explicuit legio, et campo stetit agmen aperto, 280
 Directæque acies, ac late fluctuat omnis
 Ære renidenti tellus, nec dum horrida miscent
 Proelia, sed dubius mediis Mars errat in armis.

that every slip may stand the same way, that it may still have the same position, with regard to south and north: such is the force of custom in tender years. Enquire first, whether it is better to plant the vine on hills or on a plain. If you lay out the fields of a rich plain, plant thick; for vines are not the less fruitful for being close planted. But if you choose a ground rising with hillocks and sloping hills, spare the rows. But at the same time let your trees be planted exactly, so that every space may square with that which crosses it. As in a great war, when the long extended legions have ranged their cohorts, and the squadrons stand marshalled in the open plain, and the armies are drawn up, and the whole field waves all over with gleaming brass, and the horrid battle is not yet begun, but doubtful Mars fluctuates in the midst of arms.

plants, as to the north, east, &c. should be regarded, that the same may be preserved when transplanted.

270. *Quæque*.] sc. *arbos*.

271. *Axi*.] He uses *axis* solely for the north, because that pole only is visible to us.

275. *Densa sere*.] In a plain, the vines are to be planted close.

In denso non &c.] The construction given by Martyn, and preferred by Heyne, is—“*Bacchus non est segnior ubere in denso*,” where *denso* is used substantively for *denso agro*, or *denso ordine*, in a closely planted ground. For *uber* used as *ubertas*, see note on v. 185.

277. *Indulge ordinibus*.] i. e. as explained by Servius—*Ordine effice largiores*; make wider the rows.

Nec secius.] In either case, (i. e.) as well in this way of planting wide, as in the other of planting close.

In unguem.] Exactly or perfectly; a metaphor taken from the workers in marble, who try the exactness of the joints in the work with their nails. So Hor. Sat. I, v. 32, “—*ad unguem* Factus homo.”

278. *Via*.] Signifies the space or path between each row.

Limite quadret.] Martyn interprets *limite* as signifying the cross path which in the square figure, assumed by him to be inferred from “*quadret*,” cuts the other at right angles; and he connects “*ad unguem*” with “*positis*.” Heyne takes “*limite*” for *linea*, a line, in which sense it occurs in Pliny, lib. xxxvii, c. 10; “*secto limite*” being the same as “*linea ducta*,” by a line drawn, or cut in the ground; and he interprets “*omnis via ad unguem quadret*” as “*viæ* (i. e. ordines) *exacte congruant*,” let all the rows be exactly even.

281—2. — *Fluctuat omnis Ære &c.*] i. e. Æs in tellure coruscat, dum moventur passim arma.

283. *Dubius mediis Mars &c.*] Mars is represented by the Poet as hovering doubtfully between the two armies, not having yet determined on which side the battle shall begin. The rows of vines are thus compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline and not yet disordered by fighting.

Omnia sint paribus numeris dimensa viarum;
 Non animum modo uti pascat prospectus inanem; 285
 Sed quia non aliter vires dabit omnibus æquas
 Terra, neque in vacuum poterunt se extendere rami.
 Forsitan et, scrobibus quæ sint fastigia, quæras.
 Ansimum vel tenui vitem committere sulco:
 Altius ac penitus terræ defigitur arbos; 290
 Æsculus in primis; quæ, quantum vertice ad auras
 Ætherias, tantum radice in Tartara tendit.
 Ergo non hiemes illam, non flabra, neque imbres
 Convellunt; immota manet, multosque nepotes,
 Multa virum volvens durando sæcula, vincit; 295
 Tum fortes late ramos et brachia tendens
 Huc illuc, media ipsa ingentem sustinet umbram.
 Neve tibi ad solem vergant vineta cadentem;

So let your vineyard be divided by an equal number of spaces; not only to delight a vain mind with the prospect, but because the earth cannot otherwise afford equal strength to all, nor the branches extend themselves at large. Perhaps you may desire to know how deep the trenches ought to be. For my own part, I venture my vine in a slight furrow: but trees must be planted deep, and far in the ground: chiefly the Æsculus, whose root descends as low towards hell as its branches rise up in the air towards heaven. Therefore no storms, no blasts, nor showers can hurt it; unshaken it stands, and outlasts many descents, many ages of men; it extends its strong branches and arms all around, and standing itself in the midst sustains the vast shade. Let not your vineyards look towards the setting sun;

285. *Non animum modo &c.*] Not for the sake merely of the prospect which leaves the mind empty: *Animus inanis* here is *animus ejus qui inanem voluptatem e prospectu capit*. The reading, *prospectus inanis*, found in one MS., is commended by Burman, as according with “*animum pictura pascit inani*,” in Æn. i. 463.

286. *Vires dabit—æquas.*] i. e. *æque suppeditabit alimenta*.

In vacuum] i. e. *in ævum*.

288. *Fastigia.*] For—*profunditas*, depth; by analogy with *altus*, used for *profundus*.

289. *Tenui—sulco &c.*] sc. *parum profunda fossa*. This does not oppose the above-mentioned rule of making deep trenches for planting vines. For, though it might not be necessary to set the shoots deep; yet, it was requisite to make the trenches so, that the earth being loosened all around, the roots might have room to spread, and more easily receive nourishment.

290. *Altior.*] Martyn reads *altius*, re-

jecting “*altior*,” as if it must signify *taller*, which, he observes, “would in this place be a poor and useless epithet.” But such interpretation is not necessary, as the use of the adjective in place of the adverb is frequent: thus, in v. 254, “*tacitam se ponderare prodiit*”—for “*tacite*” &c.

Defigitur arbos.] *Defigitur* for *se defigit*: by “*arbos*” is intended the *elm*, to which the vine is attached.

291—2. *Quæ, quantum &c.*] Repeated of the oak in Æn. iv. 415, &c.

294—5. *Multosque nepotes, multa &c.*] Heyne connects these words thus—“*Multos nepotes durando vincit*, i. e. *vitâ superat, multa virorum sæcula volvens*, i. e. *exigens*: he admits, however, Martyn’s version, which connects *nepotes* and *sæcula* in the same regimen.

298. Several short precepts are given relating to vineyards, and the planter is cautioned against intermixing wild olives with the vines, lest a fire should kindle among them and destroy the vineyard.

Neve inter vites corylum sere; neve flagella
 Summa pete, aut summa destringe ex arbore plantas: 300
 Tantus amor terræ: neu ferro læde retuso
 Semina; neve oleæ silvestres insere truncos:
 Nam sæpe incautis pastoribus excidit ignis,
 Qui, furtim pingui primum sub cortice tectus,
 Robora comprehendit, frondesque elapsus in altas 305
 Ingentem cœlo sonitum dedit; inde secutus
 Per ramos victor, perque alta cacumina regnat,
 Et totum involvit flammis nemus, et ruit atram
 Ad cœlum picea crassus caligine nubem:
 Præsertim si tempestas a vertice silvis 310
 Incubuit, glomeratque ferens incendia ventus.
 Hoc ubi, non a stirpe valent, cæsæque reverti
 Possunt, atque ima similes revirescere terra:
 Infelix superat foliis oleaster amaris.

plant no hazels amongst your vines; do not take the upper part of the shoots, or gather your cuttings from the top of a tree: so great is the love of earth: do not hurt your plants with a blunt knife; nor intermix the truncheons of the wild olive: for a spark often falls from the unwary shepherds, which being at first concealed under the unctuous bark, lays hold of the stem, and thence getting up into the topmost leaves, sends a great crackling up to heaven; then pursues its conquest over the boughs, reigns over the lofty head, and spreads its flame over the whole grove, and thick with pitchy darkness drives the black cloud to heaven; especially if a tempest has descended on the woods, and driving wind rolls the fire along. When this happens, they are destroyed down to the root, and can no more arise, or recover themselves from the ground: but the unblest wild olive with bitter leaves remains.

299. *Flagella.*] By "*summa flagella*" Martyn understands the upper parts of the shoots, which ought to be cut off, as not worth planting. Two prohibitions are contained in this and the following verse; 1st, not to take the top of any branch for planting; and 2ndly, not to choose the shoots from the top of the tree. Some consider that a third prohibition is to be inferred from the use of the word "*destringe*;" namely, that the shoot is not to be broken off with the hand; but on this Heyne remarks, "*potest autem id destringi et id dici, quod ferro abscindimus.*"

301. *Tantus amor terræ.*] The Poet seems, by this expression, to intimate that those shoots which grow nearest the earth contract such a liking to it, that they take better in it.

302. *Semina.*] See note on v. 268.

Neve oleæ &c.] He reprehends a custom of planting wild olives in the vineyard for support to the vines, because a spark,

falling accidentally on the unctuous bark the olive, may set the whole vineyard on fire.

305. *Robora.*] i. e. *Truncum* oleæ.

308. *Ruit.*] In an active sense, for *agit* or *emittit*.

310. *A vertice.*] i. e. according to Heyne, *de super, de cœlo*. So in *Æn.* i, 118; "*ingens a vertice pontus &c.*;" but Voss explains it as expressing "from the summit of the hill at the northern part of the vineyard."

Silvis.] The vineyard planted with the olive trees.

312. *Non a stirpe valent.*] They are the vines, which he says are destroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themselves.

Cæsæque &c.] Heyne would prefer *cæsæ re*, implying—*nor if cut down can they &c.*

Nec tibi tam prudens quisquam persuadeat auctor, 315
 Tellurem Borea rigidam spirante moveri.
 Rura gelu tum claudit hiems; nec semine jacto
 Concretam patitur radicem affigere terræ.
 Optima vinetis satio, quum vere rubenti
 Candida venit avis, longis invisâ colubris; 320
 Prima vel autumnî sub frigora, quum rapidus sol
 Nondum hiemem contingit equis, jam præterit æstas.
 Ver adeo frondi nemorum, ver utile silvis;
 Vere tument terræ, et genitalia semina poscunt.
 Tum pater omnipotens fecundis imbribus Æther 325
 Conjugis in gremium lætæ descendit, et omnes
 Magnus alit, magno commixtus corpore, fetus.

Let no man, be he ever so wise, prevail upon you to stir the hard earth, when the north wind blows. Then winter binds up the country with frost, and does not suffer the frozen root of the young plants to take hold of the earth. The best time for planting vineyards is, when in the glowing spring the white bird appears, which is hated by the long snakes; or else about the first cold of autumn, when the rapid sun does not yet touch the winter with his horses, and the heat is just gone. The spring above all seasons is beneficial to the verdure of the groves, the spring is beneficial to the woods; in the spring the lands swell, and require the genial seeds. Then the almighty father Æther descends into the bosom of his joyful spouse with fruitful showers, and greatly mingling with her great body nourishes all her offspring.

315. Instructions concerning the proper seasons for planting the vines, in autumn and spring, followed by a digression on the charms of spring.

317. *Semine jacto.*] i. e. *surculis positis*. See note on v. 268.

318. *Concretam—affigere terræ.*] Heyne explains these words as expressing, “*ita ut cum terra concreseat, dum affigitur*, considering *affigere* as used poetically for *affigere se*. Martyn, following Servius, refers *concretam* to the effect of frost, “*quasi radix concreta gelu esset*.” Voss adopts the reading “*concretum*,” from the Medicean MS., which he understands as used for *concretio*, as Lucretius has *adhesum* for *adhesio*; and, in v. 398 of this Book, *exhaustum* may be considered as used for *exhaustio*: according to this reading Heyne gives the construction thus—“*nec patitur, semine jacto, radicem affigere concretum terræ*,” and adds, “*affigere concretionem, paullo durius et horridius*.” But this reading admits a more natural construction given in Ed. Valp. “*Nec concretum* (i. e. *concretio*), *patitur radicem affigere se terræ*.”

319. *Vere rubenti.*] The epithet *rubenti* is similar to *purpureo*, which is frequently applied to the spring.

320. *Avis—invisâ colubris.*] The stork, a

bird of passage, which comes into Italy in the spring. Pliny mentions that storks were in such esteem for killing serpents, that in Thessaly it was a capital crime to kill them.

321. *Rapidus sol.*] The epithet “*rapidus*” is applied to the sun at any time of the year, but more emphatically so when the days are shortening, as then he finishes his course sooner, and appears to be more in haste.

322. *Æstas.*] May be used here to express *warm weather*, as, in v. 377, *heat*; or, in its proper signification, in reference to a two-fold division of the year into *summer* and *winter*.

324. *Genitalia semina.*] i. e. *quibus procreantur fruges*.

325. *Tum pater omnipotens &c.*] The Poet calls the Æther or sky, the almighty father, or Jupiter; for they are the same in the heathen mythology. Juno also represents *Terra*, the earth, which Virgil here calls the wife of the almighty Æther.

326. *Conjugis in gremium.*] The earth is rendered fruitful by the showers falling from the sky, which the Poet expresses by Æther descending into the bosom of his wife.

Avia tum resonant avibus virgulta canoris,
 Et Venerem certis repetunt armenta diebus.
 Parturit almus ager; Zephyrique tepentibus auris 330
 Laxant arva sinus; superat tener omnibus humor;
 Inque novos soles audent se germina tuto
 Credere; nec metuit surgentes pampinus Austros,
 Aut actum cœlo magnis Aquilonibus imbrem:
 Sed trudit gemmas, et frondes explicat omnes. 335
 Non alios prima crescentis origine mundi
 Illuxisse dies, aliumve habuisse tenorem
 Crediderim: ver illud erat; ver magnus agebat
 Orbis, et hibernis parcebant flatibus Euri:
 Quum primæ lucem pecudes hausere, virūque 340
 Ferrea progenies duris caput extulit arvis,
 Immissaque feræ silvis, et sidera cœlo.
 Nec res hunc teneræ possent perferre laborem,
 Si non tanta quies iret frigusque caloremque
 Inter, et exciperet cœli indulgentia terras. 345

Then do the lonely thickets resound with tuneful birds, and the herds renew their love at their stated time. The teeming earth brings forth; and the fields open their bosoms to the warm zephyrs; all abound with gentle moisture; and the herbs can safely trust themselves to the new suns; nor does the vine-branch fear the rising south winds, or the shower driven down from heaven by the furious north: but puts forth its buds, and unfolds all its leaves. No other days, I believe, shone, nor was it any other season, at the beginning of the growing world: it was then the spring; spring smiled over all the globe, and the east winds forbore their wintry blasts: when cattle first drew light, and the iron race of men lifted up its head from the hard fields, and wild beasts were sent into the woods, and stars into the heavens. Nor could the tender creation have borne so great a labour, if there had not been a rest between cold and heat, and if the indulgence of heaven did not favour the earth.

331. *Superat.*] i.e. *abundat.*

332. *Germina.*] This reading of the King's MS. is adopted by Heyne and Voss in preference to the common reading *gramina*, which Martyn retains. The former appears preferable, as the Poet is speaking of all the earth's productions, not those of pasture fields only, as the latter would imply.

337. *Habuisse.*] sc. *habuisse se*, i. e. *fuisse.*

Tenorem.] *Tenor* is here used as "*continuatio aliqua temporis eaque æqualis*;" there was a continuance of spring,

338. *Ver—agebat.*] *Ver agere*, in the sense of—*diem festum agere.*

341. *Ferrea progenies.*] This epithet "*ferrea*," applied to those of the first or

golden age, has appeared perplexing to commentators, who view it in the same sense as the *αἰθέριον γένος* of Hesiod. On this account Heyne would prefer to read "*terrea*," were there sufficient authority for it: not being satisfied of this, however, he understands *ferrea* in the sense of *dura*. Man is spoken of as starting forth "*è duris arvis*."

343. *Laborem.*] sc. *e frigore ac calore tanquam molestiam.*

344. *Iret.*] For—*esset.*

Caloremque.] The last syllable coalesces with the first of the next verse.

345. *Exciperet.*] *Excipere* occurs in the sense of *benigne tractare* or *favere*. The last three verbs are used for—*potuissent, ivisset, exceperisset.*

Cœli indulgentia.] *Mildness.*

Quod superest, quæcunque premes virgulta per agros,
 Sparge fimo pingui, et multa memor occule terra;
 Aut lapidem bibulum, aut squalentes infode conchas:
 Inter enim labentur aquæ, tenuisque subibit
 Halitus, atque animos tollent sata. Jamque reperti, 350
 Qui saxo super, atque ingentis pondere testæ
 Urgerent: hoc effusos munimen ad imbres;
 Hoc, ubi hiulca siti findit canis æstifer arva.
 Seminibus positis, superest deducere terram
 Sæpius ad capita, et duros jactare bidentes; 355
 Aut presso exercere solum sub vomere, et ipsa
 Flectere luctantes inter vineta juvencos.
 Tum leves calamos et rasæ hastilia virga,
 Fraxineasque aptare sudes furcasque bicornæ:
 Viribus eniti quarum, et contemnere ventos 360
 Assuescant, summasque sequi tabulata per ulmos.

But to proceed, what branches soever you lay down in the fields, be careful to spread fat dung, and to cover them with a good deal of earth; or bury spongy stones or rough shells about their roots. By this means the water will soak through, and a fine vapour will penetrate them, and the plants will be vigorous. There are some now, who press a great weight of stones or potsherds about them; this is a defence against pouring showers, this when the burning dog star cleaves the gaping fields with thirst. When the layers are planted out, it remains to draw up the earth often about the roots, and to exercise the hard drags; or to turn up the soil with urging the plough, and to bend the striving bullocks amongst the very vineyards. Then to prepare smooth reeds and spears of peeled rods, and ashen poles; and two-horned forks; by the strength of which your vines may learn to rise, and contend the winds, and climb up the stages to the tops of the elms.

346. The Poet now proceeds to give directions about layers, and in regard to dunging, placing stones and shells at the roots of the plants, &c.

Quod superest.] As to what remains, as for the rest.

Quæcunque premes virgulta.] Whatever layers you press with earth, i. e. plant.

Per agros.] i. e. per vineas.

350. *Halitus.*] sc. *Venti*; circulation of air being considered requisite for the root.

Animos tollent sata.] Poetically for—the plants will acquire vigour.

351. *Ingentis pondere testæ.*] For—*ingenti pondere testarum*, a heavy load of potsherds.

354. Precepts are given in regard to digging the ground, propping the vines, and pruning them.

Seminibus positis.] For—*succulis defixis*.

355. *Capita.*] Is generally considered here to express the *roots* of the plants; but it may be taken in its proper sense, and be used to express that even the tops of young plants should be covered with mould.

Bidentes.] Agricultural instruments with two hooked iron teeth, used in weeding and breaking the earth.

357. *Luctantes—juvencos.*] The epithet "*luctantes*" strongly expresses the difficulty of ploughing among vineyards and plantations. It is the custom in Provence and Languedoc, as well as in Italy, to plough up the distances between the vines, where there is sufficient room; and where there is not, to trough the land in spring-time.

358. *Rasæ—virgæ.*] Stripped of the bark.

361. *Tabulata.*] This term, signifying originally *stories of a house*, is here applied to the branches of elms extended at proper distances to sustain the vines.

Ac, dum prima novis adolescit frondibus ætas,
 Parcendum teneris; et, dum se lætus ad auras
 Palmes agit, laxis per purum immissus habenis,
 Ipsa acie nondum falcis tentanda, sed uncis 365
 Carpendæ manibus frondes, interque legendæ.
 Inde, ubi jam validis amplexæ stirpibus ulmos
 Exierint, tum stringe comas, tum brachia tonde:
 Ante reformidant ferrum: tum denique dura
 Exerce imperia, et ramos compesce fluentes. 370
 Textendæ sapes etiam, et pecus omne tenendum,
 Præcipue dum frons tenera imprudensque laborum:
 Cui, super indignas hiemes solemque potentem,
 Silvestres uri assidue capreæque sequaces
 Illudunt, pascuntur oves avidæque juvenæ. 375

Whilst your plants are in their infant state, with young branches, you should spare their tender age; and whilst the joyful branch spreads itself in the open air with slackened reins, the edge of the pruning knife is not yet to be applied, but the young shoots should be nipped with your fingers here and there. But, when they have given the elm a strong embrace, then strip the shoots; then prune the boughs: before this they cannot bear the knife; but now exercise a severe dominion over them, and restrain the luxuriant branches. Hedges also are to be woven, and all sorts of cattle to be restrained, especially whilst the shoots are young, and not able to bear injuries for more than cruel winters, and powerful suns, do the wild buffalos, and persecuting goats insult them, and sheep and greedy heifers browse upon them.

364. *Laxis—immissus habenis.*] This metaphor, taken from horses, expresses the rapid growth of the young trees.

Per purum.] The same as *per auras*, in Lucretius. Horace also uses it for the air, in Od. I, xxxiv, 7;

“— *per purum tonantes*

“*Egit equos volucremque currum.*”

365. *Ipsa.*] sc. *Prima ætas*, according to Heyne; but *vilis*, according to Voss. Martyn retains the reading “*ipsa acies*,” and renders it accordingly, though “*ipsa acie*” is found in many of the best and most ancient MSS.

365—6. *Uncis carpendæ manibus.*] By this expression, the Poet means nipping the tender shoots with the thumb and finger.

366. *Inter—legendæ.*] Separated by Tmesis: the compound verb expresses that the leaves are to be nipped *per intervalia*, here and there.

366. *Exierint.*] i. e. *In altum se sustulerint.*

Comas.] *Comæ* is sometimes used to express not only the leaves of a tree, but also, as here, the slender twigs.

371. Directions are given in regard to making hedges to keep out cattle, and especially goats.

Tenendum.] i. e. *continentum* or *arcendum*.

373. *Super.*] *Above*, i. e. *more than*.

Indignas hiemes.] i. e. *sævas hiemes*.

374. *Uri.*] Julius Cæsar describes the *urus* as a wild bull, of prodigious strength and swiftness, found in the Hercynian Wood, but not seen in other places: the “*uri*,” therefore, mentioned here, and in Book iii, 532, cannot be the same described by Cæsar as unknown in Italy; where, however, the *buffalo* is common, and of the milk of which are made the cheeses *casei di cavallo*. As this animal does not appear to have been distinguished anciently by any particular name, and, though larger, resembled the common kine, Martyn supposes that Virgil, probably, borrowed for it the name *urus*, which was known to signify the wild bull of the Hercynian forest.

Capreæque sequaces.] The goats, are designated as “*sequaces*,” because *rites aride sectantur*: so in Ecl. ii, 64; “*Florentem cytisum sequitur lasciva capella.*”

Frigora nec tantum cana concreta pruina,
 Aut gravis incumbens scopulis arentibus æstas,
 Quantum illi nocuere greges, durique venenum
 Dentis, et admorso signata in stirpe cicatrix.
 Non aliam ob culpam Baccho caper omnibus aris 380
 Cæditur, et veteres ineunt proscenia ludi,
 Præmiaque ingeniis pagos et compita circum
 Thesidæ posuere; atque inter pocula læti
 Mollibus in pratis unctos saluere per utres.
 Nec non Ausonii, Troja gens missa, coloni 385

Nor do the colds stiff with hoary frost, nor the burning heats beating upon the scorching rocks, hurt them so much as those animals, and the poison of their cruel teeth, and the scar inflicted on the bitten stem. For this crime alone is the goat sacrificed on all the altars of Bacchus, and the ancient plays come upon the stage, and the Athenians proposed rewards for wit about the villages and cross-ways; and rejoicing in their cups danced upon the greasy skins in the soft meadows. The Ausonian husbandmen also, who derive their original from Troy,

379. *Admorso—in stirps.*] *Stirps*, when signifying the *trunk of a tree or shrub*, is masculine; when a *lineage or family*, feminine. *Æn.* i, 626; *Geo.* iv, 282. *Ed. Valp.*

380. A digression into an account of the sacrifices to Bacchus.

381. *Veteres ineunt proscenia ludi.*] i. e. *antiquis temporibus ludi exhibiti sunt.* Ruarius gives the following description of a theatre:—"The ancient theatre was a semicircular building, appropriated to the acting of plays, the name being derived from *θεᾶσθαι*, to behold. It was divided into the following parts: 1. The *porticus*, *scalæ*, *sedilia*: the rows of *sedilia*, or seats, were called *cunei*, because they were formed like wedges, growing narrower as they came nearer the centre of the theatre, and these were all disposed about the circumference of the theatre. 2. The *orchestra*, so called from *ὀρχήσθαι*, to dance: it was the inner part, or centre of the theatre, and the lowest of all, and *hollow*, whence the whole open space of the theatre was called *carca*. Here sat the senators, and here were the dancers and music. 3. The *proscenium*, which was a place marked off from one horn of the theatre to the other, between the *orchestra* and the scene, being higher than the *orchestra* and lower than the scene: here the comic and tragic actors spoke and acted upon an elevated place, which was called the *pulpitum*, or stage. 4. The *scenæ* was the part opposite the audience, decorated with pictures and columns, and originally with trees, to

shade the actors when they performed in the open air: so called from *σκηνή*, a *shade*. 5. The *poscenium*, or part behind the scene."

382. *Præmiaque.*] A goat was the reward of the successful composer of the drama; thus, *Hor. Ar. Poet.* 220, "Carminē qui tragico vilem certavit ob hireum." Hence, this sort of poetry came to obtain the name of tragedy from *τράγος*, a goat; and *ᾄδην*, a song.

Pagos.] Some derive *pagus*, a village, from *πηγή*, a well; because, where they found a spring, they began to make their habitations.

383. *Thesidæ.*] The Athenians are so designated, as *Theseus* was their king, and first brought his subjects out of the fields to live in walled towns. The origin of tragedy is attributed by Horace to Thespis, an Athenian poet, who was cotemporary with Solon, &c. *Hor. Ar. Poet.* 275, &c.

384. *Unctos saluere per utres.*] The *utres* were bags made of goats' skins, into which they put their wine. On these skins, when blown out like bladders and besmeared with oil, the peasants jumped and danced at the feasts of Bacchus. This amusement, called *ἀσכולιασμός*, is referred to by Aristophanes, *Πλουτ.* 1129.

385. *Ausonii, Troja gens missa.*] A poetic licence, which speaks of the *Ausonii*, or Italians in general, owing their origin to Troy, when only some part of them, the Albans and Romans, were so descended.

Versibus incontinis ludunt risuque soluto;
 Oraque corticibus sumunt horrenda cavatis;
 Et te, Bacche, vocant per carmina læta, tibi que
 Oscilla ex alta suspendunt mollia pinu.
 Hinc omnis largo pubescit vinea fetu; 390
 Complentur vallesque cavæ saltusque profundi,
 Et quocunque deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem
 Carminibus patriis, lancesque et liba feremus;
 Et ductus cornu stabit sacer hircus ad aram, 395
 Pinguiæque in veribus torrebimus exta columnis.
 Est etiam ille labor curandis vitibus alter,
 Cui nunquam exhausti satis est: namque omne quotannis
 Terque quaterque solum scindendum, glebaque versis
 Æternum frangenda bidentibus; omne levandum 400
 Fronde nemus; reddit agricolis labor actus in orbem,

jest in uncouth verses, and with unbounded laughter; and put on horrid masks made of barks of trees: and invoke thee, O Bacchus, in joyful strains, and hang up little soft images to thee on a lofty pine. Hence every vineyard swells with a large produce; and the hollow valleys, and shady groves are filled, wheresoever the god shews his gracious countenance. Therefore we will honour Bacchus with our country verses according to custom, and offer chargers and holy cakes; and the sacred goat shall be led by the horns and stand at his altar, and we will roast the fat entrails on hazel spits. There is yet another labour which belongs to vines, of which there is no end: for the whole ground is to be ploughed three or four times every year, and the clods are continually to be broken with bended drags; all the grove is to be lightened of its leaves; the labour of husbandmen comes round again,

336. *Versibus incontinis.*] i. e. *Versibus extempore effusis.* See Hor. Ep. II, i, 145, &c.

339. *Oscilla.*] These were *masks*, or *little images*, made of bark, which, in their sports, they suspended from trees to be swung to and fro by the wind. *Oscillum* properly signifies a *little mouth*. The most probable conjecture, in regard to the origin of this custom, is, that these masks, or little images, were representations of Bacchus; and that the countrymen of old, by suspending them from trees, intended that, being blown to and fro by the wind, they should be turned in every direction, as they supposed that the regards of this god gave fertility to their vineyards. Ovid, Fast. iii, 789, supplicates of Bacchus to turn his face towards him, as a blessing.

Mollia.] i. e. *mobilis*, or *pendula*.

394. *Liba.*] The *libum* was a sort of *holy cake*, made of flour, honey, and oil; or, according to some, of sesame, milk, and honey

396. *Verbus — columnis.*] Spits made of *corulus*; so employed, perhaps, on account of the injury done by the *hazel* to the vine. See v. 299.

397. He again insists on the unremitting labour required in the culture of the vineyard.

398. *Cui nunquam exhausti satis est.*] i. e. *Qui nunquam satis exhauritur.*

Namque.] For—*nempe quod*, in as much as.

399. *Versis.*] Martyn considers the epithet *versis*, in this place, applied to *bidentibus*, to signify *bent*; the *bicens*, or *drag*, being like a long-tined pitchfork, with the tines bent downwards, almost at right angles. Heyne explains it as only representing the *dentes*, or *tines*, “*versos ad glebas frangendas et comminuendas.*”

401. *Nemus.*] For—*vinca*.

Reddit agricolis labor.] i. e. *labor, qui actus erat, reddit in orbem.*

Atque in se sua per vestigia volvitur annus.
 Ac jam olim, seras posuit quum vinea frondes,
 Frigidus et silvis Aquilo decussit honorem;
 Jam tum acer curas venientem extendit in annum 405
 Rusticus, et curvo Saturni dente relictam
 Persequitur vitem attendens, fingitque putando.
 Primus humum fodito, primus devecta cremato
 Sarmenta, et vallos primus sub tecta referto;
 Postremus metito: bis vitibus ingruit umbra; 410
 Bis segetem densis obducunt sentibus herbæ.
 Durus uterque labor. Laudato ingentia rura:
 Exiguum colito. Nec non etiam aspera rusci
 Vimina per silvam, et ripis fluvialis arundo
 Cæditur, incultique exercet cura salicti. 415
 Jam vinctæ vites; jam falcem arbusta reponunt;
 Jam canit extremos effectus vinitor antes:

and the year rolls round in the same steps. And when the vineyard shall have lost its latest leaves, and the cold north wind shall have deprived the woods of their glory, even then the diligent countryman extends his care to the following year, and persecutes the naked vine with Saturn's hook, and forms it by pruning. Be the first to dig the ground, be the first to burn the shoots which you have cut off, and be the first to carry the stakes home; be the last to gather: twice does shade overgrow the vines: twice do weeds and bushes over-run the ground: both these require great labour. Commend a large farm, but cultivate a small one. The rough twigs also of butcher's broom must be cut in the woods, and the watery reed on the banks, nor must you neglect the uncultivated willows. Now the vines are tied, now the trees no longer require the hook; now the weary dresser sings about the utmost rows;

402. *Atque in se &c.*] "*Annus*"—i. e. *annua opera*—"volvitur in se"—redit—"sua per vestigia"—eadem ac superiori anno. *Annus* is by some derived from *annulus*, a ring; though, as observed by Martyn, the contrary seems more probable. The hieroglyphical representation of the year is a serpent rolled in a circle with his tail in his mouth.

406. *Curvo Saturni dente.*] Saturn is represented with a sickle in his hand. The ancient *pruning-knife* seems to have been larger than what we use; it, as well as the instrument which they used in reaping, are both called *fals*.

406—7. *Relictam—vitem.*] Martyn is followed by Heyne in explaining "*relictam*" as *left naked*, when all the fruit is gathered and the leaves are fallen off. Servius interprets it as that which the husbandman had left a little before.

409. *Sarmenta.*] The *topping of a vine*.

410. *Metito.*] *Metere* is here used for

vindemiare. The verb and its derivative *messis* are applied to the *gathering in* of any produce.

Bis—umbra.] Twice in the year vines require to be cleared of superfluous leaves and twigs; alluding to the summer dressing, when the young shoots are to be nipped with the fingers; and the autumnal pruning.

411. *Bis—herbæ.*] Twice the vines require to be weeded.

Segetem.] sc. *vitium*; the young plants, the nursery.

412. *Laudato.*] i. e. *valere jube* or *aliis relinque*: the meaning of the Poet is, that you may admire the splendour of a large vineyard, but that you had better cultivate a small one.

413. *Rusci.*] The same as our *butcher's broom*, probably used to bind the vines.

416. *Falcem—reponunt.*] i. e. *falcem non amplius requirunt*.

417. *Canit extremos—antes,*] i. e. *gau-*

Sollicitanda tamen tellus, pulvisque movendus;
Et jam maturis metuendus Jupiter uvis.

Contra, non ulla est oleis cultura; neque illæ 420

Procurvam expectant falcem rastrosque tenaces,

Quum semel hæserunt arvis, aurasque tulerunt.

Ipsa satis tellus, quum dente recluditur unco,

Sufficit humorem, et gravidas cum vomere fruges.

Hoc pinguem et placitam Paci nutritor olivam. 425

Poma quoque, ut primum truncos sensere valentes,

Et vires habuere suas, ad sidera raptim

Vi propria nituntur, opisque haud indiga nostræ.

Nec minus interea fetu nemus omne gravescit,

Sanguineisque inculta rubent aviaria baccis. 430

yet the earth must be turned up, and the dust stirred; and Jupiter is to be feared, even when the grapes are quite ripe. On the contrary, the olives require no culture; nor do they expect the crooked hook and strong harrows; when once they have taken root in the fields, and stood the blasts. The earth itself affords sufficient moisture, when it is opened with the hooked drag, and weighty fruits when it is turned up with the share. Thus do thou nurse the fat and peaceful olive. Fruit-trees also as soon as they are ingrafted on strong trunks, and have acquired their proper strength, quickly shoot up to the stars, by their own force, and stand in no need of our help. At the same time all the forests bend with fruit, and the uncultivated habitations of birds glow with red berries.

det se provenisse ad extremos ordines vitium.
—*Aules, ium*, as explained by Festus, means the front row of vines.

Effectus.] i. e. *viribus exhaustis*.

418. *Pulvisque movendus.*] This operation was termed *pulveratio*, and was thought to help in ripening the grape. Plin. xvii, 9. *Ed. Valp.*

419. *Metuendus Jupiter.*] Injuries from above are still to be dreaded.

420. Having stated the great labour which attends the care of a vineyard, he now contrasts the olive with it, as requiring hardly any culture.

Non ulla est oleis cultura.] Virgil does not mean that olives require no culture whatever; but, that they have no occasion for any, after they have once taken the ground and grown strong.

423. *Ipsa satis tellus.*] This passage has occasioned much discussion among commentators, some considering "*satis*" as the adverb; others as the noun, *sata*, expressing the young olive plants. Martyn renders it according to the former; Heyne prefers the latter, as more accordant with Virgil's choice of words. It may be added that the verb "*sufficit*," in the next verse,

would render the use of *satis* as the adverb superfluous.

Dente—unco.] sc. *Bidentis*.

424. *Gravidas —fruges.*] i. e. *uberem olivarum proventum*.

425. *Hoc.*] i. e. *propter hoc*; as the Homeric $\pi\alpha\rho$ for $\delta\iota\alpha$ *τοῦτο*.

Nutritor.] For—*nutri*: this verb belongs to a class which, appearing both in the active and passive forms, have in their passive forms, occasionally, an active signification. *Ed. Valp.*

426. The Poet recommends the cultivation of other trees.

Poma.] The fruit is here used to express the fruit trees in general. Columella, under the term *arboribus pomiferis*, speaks of figs, pomegranates, apples, pears, mulberries, and several other sorts of fruits.

Truncos sensere valentes.] As soon as the grafts have taken on their vigorous stocks, *quibus insita sunt*.

429. He proceeds to speak of wild trees, which grow in the woods.

Nemus omne.] i. e. *omne arborum genus*.

430. *Aviaria.*] i. e. *secreta nemorum, quæ aves frequentant*.

Tondentur cytisi; tædas silva alta ministrat,
 Pascunturque ignes nocturni, et lumina fundunt.
 Et dubitant homines serere, atque impendere curam?
 Quid majora sequar? salices humilesque genestæ,
 Aut illæ pecori frondem, aut pastoribus umbras 435
 Sufficiunt; sæpemque satis, et pabula melli.
 Et juvat undantem buxo spectare Cytorum,
 Naryciæque picis lucos; juvat arva videre
 Non rastris, hominum non ulli obnoxia curæ.
 Ipsæ Caucasio steriles in vertice silvæ 440
 Quas animosi Euri assidue franguntque feruntque,
 Dant alios aliæ fetus; dant utile lignum
 Navigiis pinos, domibus cedrumque cupressosque.
 Hinc radios trivere rotis, hinc tympana plaustri
 Agricolæ, et pandas ratibus posuere carinas. 445

The *Cytisus* is cut, the tall wood affords torches, and the nocturnal fires are fed, and spread their light. And do men hesitate about planting, and bestowing care? Why should I speak of greater things? willows and humble broom afford either browse for the cattle, or shade for the shepherds, and hedges for the fields, and food for bees. It is delightful to behold *Cytorns* waving with box, and the groves of *Narycian* pitch; it is delightful to see fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of *Caucasus*, which the strong east winds continually tear and rend, give each of them their different produce; give pines for ships, and cedars and cypresses for houses. Hence the husbandmen have formed spokes for their wheels, and coverings for their waggons, and have fitted crooked keels to ships.

431. *Cytisi.*] This plant is mentioned in *Ecl.* i. 79; ii. 64; ix. 31; x. 30; from which passages we collect that the *cytisis* was grateful to bees and goats and productive of milk; little more is known of it.

Tædas.] *Torches* were made of any combustible wood; more particularly of the *pinus uabra*, which grows in Italy.

433. *Et dubitant &c.*] sc. *Quæ quæ ita sint* &c. A similar form of expression occurs in *En.* vi. 107; "Et dubitamus adhuc virtutem extendere factis?"

434. *Quid majora sequar?*] *Majora* is used here to express *maiores utilitates et arbores majores*, and not merely *greater things*, as rendered by Martyn.

437. *Cytorum.*] A difference of opinion exists in regard to the position of this mountain, which was famous for box. *Ruæus* says that *Cytorus* is a city and mountain of Galatia, on the borders of Paphlagonia. *Strabo* speaks of a city of that name, but he places it in Paphlagonia.

438. *Naryciæque.*] *Naryx* or *Narycium* was a city of the *Locri Epicnemidii*, from

whom a colony was led into Italy, as mentioned in *En.* iii. 399.

439. *Non ulli obnoxia curæ.*] i. e. *non egentia cura nostra.*

440. *Caucasio.*] *Caucasus* is a ridge of mountains running from the Black Sea to the Caspian. *Strabo* speaks of it as abounding with all sorts of trees, especially those which are used in building ships.

440—2. *Steriles, &c.*] They may be called "*steriles*," as compared with fruit-bearing trees, yet be said "*dare fetus*," to afford produce, as "*utile lignum*."

443. *Cedrumque.*] *Martyn* remarks that this is not the tree known by us as the cedar, but is a species of juniper called *oxycedrus*.

444. *Trivere.*] *Trerere* is here used in the sense of *turnare*.

Tympana.] *Solid wheels*, resembling drums; erroneously interpreted by *Martyn* and others as signifying *coverings*.

445. *Posuere.*] For—*fecere*; as *Θῆναι* is frequently used in the sense of *ποιῆσαι*. "*Posuere*" and "*trivere*," are used aoristically for *ponere solent*, *terere solent*.

Viminibus salices fecundæ, frondibus ulmi :
 At myrtus validis hastilibus, et bona bello
 Cornus ; Ituræos taxi torquentur in arcus.
 Nec tiliæ leves aut torno rasile buxum
 Non formam accipiunt, ferroque cavantur acuto. 450
 Nec non et torrentem undam levis innatat alnus,
 Missa Pado ; nec non et apes examina condunt
 Corticibusque cavis, vitiosæque ilicis alveo.
 Quid memorandum æque Baccheïa dona tulerunt ?
 Bacchus et ad culpam causas dedit ; ille furentes 455
 Centauros letho domuit, Rhætumque Pholumque,
 Et magno Hylæum Lapithis cratere minantem.
 O fortunatos nimium, sua si bona norint,
 Agricolas ! quibus ipsa, procul discordibus armis,

The willows abound with twigs, the elms with leaves : but the myrtle with strong spears, and the cornel is useful in war ; the yews are beat into Ityæan bows ; the smooth limes also, and the turner's box are shaped, and hollowed with sharp tools. The light alder swims also on the rough flood, when it is launched on the Po ; and bees conceal their young in hollow barks, and in the body of a rotten holm oak. What have the gifts of Bacchus produced in comparison of these ? Bacchus has been the occasion of crimes ; he overcame the Centaurs raging with murders, Rhætus, Pholus, and Hylæus threatening the Lapithæ with a huge goblet. O too happy husbandmen, did they but know their own felicity ! to whom the earth herself, far from contending arms,

446. *Frondibus ulmi.*] The cattle were fed with leaves of elms.

447—8. *At myrtus—et—cornus.*] Their spears and darts were anciently made of myrtle and cornel. Thus in *Æn.* vii, vers. ult., Virgil arms Camilla with a myrtle javelin.

448. *Ituræos.*] The *Ituræi* were a people of *Cæle Syria*, famous for the use of the bow.

449. *Tiliæ.*] The lime tree has been noticed in Book i, 173, as serviceable.

Torno rasile buxum.] Box is well known to be turned into a great variety of utensils. As *malum*, the fruit, is frequently used for *malus*, the tree ; so *buxum*, the wood, is here for *buxus*, the box-tree.

452. *Missa Pado.*] i. e. *Immissa in Padum de navalibus* ; some, however, interpret “ *Pado* ” as *à Pado*,” considering it the same construction as “ *Troja* ” for *à Troja*, in v. 365. Alders grew in abundance on the banks of the Po ; and of this wood the Poet, in Book i, 156, represents the first barks to have been.

453. *Alveo.*] The two last vowels are to be contracted.

454. The above trees he prefers to the vine, not unfrequently the cause of crimes and slaughters.

Æque.] The last syll. long by the Cæsura.

455. *Bacchus, &c.*] The quarrel between the Centaurs and Lapithæ, described by Ovid, *Met.* xii, 210, &c. is noticed by the Poet, as also by Homer in *Odyss.* xxi. 295, as having been the effects of wine.

456. *Letho domuit.*] Martyn connects “ *letho* ” with “ *furentes*,” interpreting them as the same with *cæde furentes* ; he remarks that, as we find in Ovid neither Rhætus nor Pholus slain, it is inconsistent to connect it with *domuit*. Heyne, however, considers the objection of no weight where poetic license is admissible, and prefers the usual explanation, which also may be confirmed as the Poet's meaning by referring to *Æn.* viii, 294, where he speaks of Pholus and Hylæus as having been killed by Hercules.

457. *Magno—cratere.*] “—Signis exstantibus asper Antiquus crater, quem vastum &c.” *Met.* xii, 235, 6.

458. Hence, in contrast with a scene of Bacchic tumult, the unquiet splendour of courts, and the vain pursuits of mankind, the Poet expatiates on the innocence, security, and utility of a country life. Compare *Hor. Epod.* ii, and Thomson's *Autumn*, 1232, &c.

Nimum.] In the highest degree.

Fundit humo facilem victum justissima tellus. 460
 Si non ingentem foribus domus alta superbis
 Mane salutantum totis vomit ædibus undam;
 Nec varios inhiant pulchra testudine postes,
 Illusasque auro vestes, Ephyreïaque æra;
 Alba neque Assyrio fuscatur lana veneno, 465
 Nec casia liquidi corrumpitur usus olivi:
 At secura quies, et nescia fallere vita,
 Dives opum variarum; at latis otia fundis,
 Speluncæ, vivique lacus; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni 470
 Non absunt; illic saltus ac lustra ferarum.
 Et patiens operum, exiguoque assueta, juvenus;

most justly pours forth an easy sustenance. If they have no lofty palace with proud gates, to vomit forth from every part a vast tide of morning visitors; if they do not gape after pillars adorned with tortoiseshell, or garments embroidered with gold, or Corinthian brass; if their white wool is not sullied with Assyrian dye, nor the use of the pure oil tainted with perfumes; yet there is no want of secure rest, and a life ignorant of fraud, and rich in various works; nor of ease in large farms, caves and living lakes; nor of cool valleys, and the lowing of oxen, and soft sleep under trees; there are lawns, and habitations of wild beasts, and a youth patient of labour, and contented with a little;

460. *Humo*.] sc. *ex humo*; as in v. 462, "*ædibus*" for—*ex ædibus*.

Justissima tellus.] The *Earth* may be designated *justissima*, not only because she restores with interest what is deposited; but also by way of antithesis to the "*discordibus armis*" in the foregoing verse.

462. *Salutantium*.] Amongst the Romans, a custom had been introduced that the clients should attend their patron's early levee.

463. *Inhiant*.] i. e. *habere cupiunt*.

Varios—testudine.] Some of the Romans were so extravagant as to cover their doors and door-cases with Indian tortoise-shell; and they also had the shell itself inlaid or studded with precious stones, to which Virgil perhaps alludes by "*varios*."

464. *Illusas auro vestes*.] Explained by Servius to be *garments or tapestry*, "in quibus artifex acu veluti ludens aliquid auro pinxit atque intexuit."

Ephyreïaque æra.] i. e. *signa et vasa ex ære Corinthio*. Corinth is sometimes called *Ephyre*, from the daughter of Epimetheus. The mixed metal, called Corinthian brass, was in great esteem among the ancients.

465. *Assyrio veneno*.] *With Tyrian purple*.

Tyre was in Cœle Syria. Hor. Epist. ii, i, 207—"Lana Tarentino violas imitata veneno."—"Assyrio" for *Tyrio* or *Phœnicio*.

466. *Casia*.] See note on v. 212.

467. *Nescia fallere vita*.] Heyne interprets these words as expressing the same as *vita lula*, not subject to unlooked-for, violent reverses; but, as this seems to be included in the preceding "*secura quies*," the interpretation as "*vita innocua hominum qui fraudum expertes sunt*," appears preferable.

468. *Latis—fundis*.] Not *extensive*, against which the Poet speaks in v. 412; but *open*, "unde prospectus late."

469. *Vivique lacus*.] Fed by perennial springs; not artificial: so, "*vivo saxo*." Æn. i, 167. *Ed. Falp.*

Frigida Tempe.] As *Tempe* was a wooded valley in Thessaly, it is here used to express cool valleys in general.

471. *Saltus*.] Properly signifies *open places in the midst of woods*, which afford room for cattle to feed. Thus in Book iii, 143.

"*Saltibus in vacuis pascant*."

Lustra ferarum.] By the *dens of wild beasts*, the Poet alludes to the diversion of hunting.

Sacra deum, sanctique patres; extrema per illos
Justitia excedens terris vestigia fecit.

Me vero primum dulces ante omnia Musæ, 475
Quarum sacra fero ingenti percussus amore,
Accipiant; cœlique vias, et sidera monstrent;
Defectus solis varios, lunæque labores;
Unde tremor terris; qua vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant; 480
Quid tantum Oceano properent se tingere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis:
Rura mihi et rigui placeant in vallibus amnes; 485
Flumina amem silvasque inglorius. O, ubi campi,
Spercheosque, et virginibus bacchata Lacænis

altars of gods, and honoured parents. When Justice left the earth, she took her last step from amongst these people. But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of poesy, receive me, and shew me the paths of heaven, and the stars, the various eclipses of the sun, and labours of the moon; what causes the earth to tremble; by what force the deep seas swell, and break their banks, and then again fall back; why the winter suns make such haste to dip themselves in the ocean: or what delay retards the slow nights. But if the chill blood about my heart hinders me from attaining to these parts of nature; may fields and streams gliding in valleys delight me; may I love rivers and woods inglorious. Oh! where there are plains, and Sperchius, and Taygeta, where the Spartan virgins revel!

473. *Sacra Deum sanctique patres.*] By these words, the Poet expresses that, amongst the uncorrupted countrymen, religion is observed and old age revered.

474. *Justitia.*] *Astræa*, the goddess of justice, was feigned by the Poets to have descended from heaven during the golden age; but being offended with the wickedness of the brazen age, she abandoned mankind and reascended to heaven.

475. The Poet expresses his love of Philosophy and the Muses, whose priest he declares himself to be, and beseeches them to instruct him in astronomy; to teach him the causes of eclipses, earthquakes, the flux and reflux of the sea, and of the unequal length of days and nights.

476. *Sacra fero.*] A sacrificial term. It was usual with poets to call themselves priests of the Muses; thus Horace—*Od. II.*, i, 3—“*Musarum Sacerdos.*”

478. *Lunæ labores.*] “*Labores*” is used in the same sense as “*defectus*,” i. e. *eclipses*.

485. *Rigui.*] i. e. *qui rigant*.

486. *Inglorius.*] If he cannot reach the

heights of philosophy, he prays in the next place that he may have a secure, quiet retirement in the country, though *destitute of that reputation* which was attached to the study of philosophy. Perhaps Virgil, in writing this, had in view Lucretius, who was the only Roman, at that time, who had written any philosophical poems.

O, ubi &c.] The Poet does not inquire where the valleys, rivers, and woods, which he names, are situated, but in his enthusiasm elliptically expresses his desire to pass his life in them. The ellipsis is thus supplied by Heyne;—“*O utinan sit, qui me sistat ibi, ubi campi, &c.*” [The interjection, being emphatical, does not coalesce in scanning with the following vowel. *Ed. Valp.*]

487. *Spercheos.*] A river of Thessaly, rising from mount Pindus.

487—8. *Virginibus bacchata Lacænis Taygeta.*] *Taygetus*, in the plural *Taygeta*, was a mountain in Laconia, near Sparta: it was sacred to Bacchus; and his orgies were celebrated upon it by the Lacedæmonian women.

Taygeta! o, qui me gelidis in vallibus Hæmi
 Sistat et ingenti ramorum protegat umbra!
 Felix, qui potuit rerum cognoscere causas; 490
 Atque metus omnes et inexorabile fatum
 Subjecit pedibus, strepitumque Acherontis avari!
 Fortunatus et ille, deos qui novit agrestes,
 Panaque Silvanumque senem Nymphasque sorores!
 Illum non populi faces, non purpura regum 495
 Flexit, et infidos agitans discordia fratres;
 Aut conjurato descendens Dacus ab Istro;
 Non res Romanæ, perituraque regna; neque illo
 Aut doluit miseraus inopem, aut invidit habenti.

oh! that any one would place me in the cool valleys of Hæmus, and shelter me with a vast shade of branches! Happy was the man, who was able to know the causes of things; and could cast all fears, and inexorable fate, and the noise of greedy Acheron beneath his feet! Happy also is he, who has known the rural gods, Pan, and old Sylvanus, and the sister nymphs! Him neither the rods of the people, nor the purple kings has moved, nor the discord that reigns between faithless brothers; nor the Dacian descending from the conspiring Ister; nor the affairs of Rome, nor kingdoms doomed to perish: nor has he been grieved with pity for the poor, nor has he envied the rich.

488. *Hæmi.*] See note on v. 492, Book i.

490. *Potuit.*] Used aoristically for *potest*, as "*subjecit*," "*novit*," &c. in following verses for *subjicit*, *noscit*, &c.

492. *Acherontis.*] *Acheron*, one of the fabled rivers of Tartarus, put for the place itself; in his description of which, in the *Æneid*, Book vi, our Poet makes his Hero and the Sibyl go out of the Ivory-gate, which he had just before called "the passage of vain dreams," v. 896; intimating thereby his own disbelief in its existence, which did not form a part of the old Roman creed, though a future state was believed in by their best philosophers.

Subjecit pedibus.] *Subjicere pedibus* was an action of triumph, as may be seen in several statues and medals; and hence was used metaphorically to signify any sorts of triumphing, or having superiority.

493. Here the Poet compares the happiness, which results from the innocence of a country life, with that which is attainable by philosophy. Cicero, in his treatise "*De Senectute*," says that the life of a husbandman approaches very near to that of a philosopher.

494. *Nymphasque sorores.*] As "*Ætnæos fratres*," in the *En.* iii, 678. There were various sorts of nymphs: the Naiads, who preside over rivers; the Neriæds, over seas; the Oriads, over mountains; the Dryads, over woods, &c.

495. *Non populifæces, &c.*] "*Non civium ardor prava jubentium, Non vultus instantis tyranni, &c.*" Hor. Od. III, iii, 2, 3.

496. *Discordia fratres.*] Probably in allusion to the dissensions of the Arsacidæ, as at the time that Virgil was composing his *Georgics*, Phraates and Tiridates were disputing for the kingdom of Persia. Horace, who wrote at the same time, alludes to the same historical circumstance. "*Redditum Cyri solio Phraaten.*" Od. II, ii, 17.

497. *Conjurato—Dacus ab Istro.*] The Danube was called by the ancients, *Ister*, in its course from Illyricum to the Euxine sea, part of which district the Dacians inhabited. It is said that they had a custom, before entering on any expedition, of swallowing water of this river and taking an oath not to return to their own country till they had slain their enemies.

498. *Perituraque regna.*] When the Roman state had any war, their authors say that they had something to do against the "*Reges*;" so "*Regna*" here may signify the country under the *Reges*,—the nations yet to be conquered.

499. *Aut doluit miseraus inopem.*] These words do not represent the countryman as looking to the miseries of the poor with apathy, but as living retired in the country; he is free from beholding such sad spectacles of poverty as those living in the city must every day be exposed to.

Quos rami fructus, quos ipsa volentia rura 500
 Sponte tulere sua, carpsit: nec ferrea jura,
 Insanumque forum, aut populi tabularia vidit.
 Sollicitant alii remis freta cæca, ruuntque
 In ferrum; penetrant aulas et limina regum;
 Hic petit excidiis urbem, miserosque Penates, 505
 Ut gemma bibat, et Sarrano dormiat ostro;
 Condit opes alius, defossoque incubat auro.
 Hic stupet attonitus rostris; hunc plausus hiantem
 Per cuneos, geminatus enim, plebisque patrumque
 Corripuit. Gaudent perfusi sanguine fratrum, 510
 Exilioque domos et dulcia limina mutant,
 Atque alio patriam quærent sub sole jacentem.
 Agricola in curvo terram dimovit aratro:

He has gathered such fruits as the branches, such as his own willing farms have yielded spontaneously; nor has he seen the hardships of the law, and the mad Forum, or the courts of the people. Some trouble the blind seas with oars, rush into war, and penetrate the courts and palaces of kings; one seeks to ruin cities and miserable families, that he may drink in gems, and sleep on Sarran scarlet. Another hides his riches, and broods over buried gold. Another is struck with astonishment at the *Rostra*; another is smitten with the double applause of senators and plebeians in the theatre. Others rejoice in spilling their brothers' blood, and change their habitations and dear houses for exile, and seek countries lying under another sun. The husbandman stirs the earth with his crooked plough;

502. *Insanum*.] i. e. *insano clamore* perstrepsens.

Tabularia.] The *tabularium* was the *Atrium Libertatis*, at Rome, where the public records were kept.

503. He now shows the advantages of agriculture over the several employments and pursuits of men.

Cæca.] i. e. *ignota, inexplorata*, as interpreted by Heyne; according to Voss—"beset with unseen dangers."

506. *Ut gemma bibat*.] The pride of the ancients covered their tables with cups of precious stones, as onyx, agate, &c. Pliny, lib. xxxvii, c. 2, mentions that Petronius, a little before his death, ordered a valuable cup of this sort to be broken, that it might not fall into the hands of Nero.

Sarrano—ostro.] *Tyrian purple*; Tsor and Sarra were ancient names of Tyre.

Dormiat.] For—*indormiat*, which latter Heinsius gives as the reading.

507. *Incubat auro*.] So in *Æn.* vi, 610; "Aut qui divitiis soli incubare repertis."

508. *Hic stupet &c.*] This seems to be spoken of the hearers who are struck with astonishment at the eloquence of the orators.

508—9. *Plausus—per cuneos &c.*] Horace mentions the applause given to Mæcenæ from a crowded theatre, as a mark of the greatest honour and respect that could be paid him by the people; "—cum populus frequens Lætum theatris ter crepuit sonum." *Od.* II, xvii, 25, 6. And in one of his compliments to Augustus, *Od.* IV, ii, 49, 50, he marks the repetition of applause. See note on v. 381, in regard to the *Cunei*.

Geminatus enim.] "*Enim*" has here also its causal force, as explained in note on v. 104, marking emphatically more than δὴ or ἡλᾶδι, by which Heyne explains it; as it refers us to "*geminatus*" for the cause why "*hunc plausus corripuit*."

512. *Atque alio patriam &c.*] Similar to "quid terras alio calentes *Sole* mutamus?" *Hor.* *Od.* II, xvi, 13, &c.

513. *Agricola*.] Contrasted with all these vexations and solitudes, the husbandman has only the labour of ploughing, which supports his country and his own family: and, to recompense his labours, there is no part of the year which does not produce something to his benefit.

Hinc anni labor; hinc patriam, parvosque nepotes
 Sustinet; hinc armenta bouum, meritosque juvencos. 515
 Nec requies, quin aut pomis exuberet annus,
 Aut fetu pecorum, aut Cerealis mergite culmi;
 Proventuque oneret sulcos, atque horrea vincat.
 Venit hiems, teritur Sicyonia bacca trapetis,
 Glande sues læti redeunt; dant arbuta silvæ; 520
 Et varios ponit fetus autumnus; et alte
 Mitis in apricis coquitur vindemia saxis.
 Interea dulces pendent circum oscula nati;
 Casta pudicitiam servat domus; ubera vaccae
 Lactea demittunt; pinguesque in gramine læto 525
 Inter se adversis luctantur cornibus hædi.
 Ipse dies agitat festos; fususque per herbam,
 Ignis ubi in medio, et socii cratera coronant,
 Te, libans, Lenæ, vocat; pecorisque magistris

hence the labour of the year; hence he sustains his country and small family; hence his herds of kine, and deserving bullocks. Nor is there any intermission, but the season abounds either with fruit, or young cattle, or sheaves of corn; and loads the furrows with increase; and bursts the barns. Winter comes; and the Sicyonian berry is pounded in mills; the swine come home full of mast; the woods yield arbutues; and autumn supplies various fruits; and the mild vintage is ripened on the open hills. In the mean time his sweet children hang about his neck; his chaste family preserve their modesty; his cows trail their milky udders; and his fat kids butt at each other with their horns on the verdant grass. The farmer himself celebrates the festival days, and extended on the grass, whilst the fire burns in the midst, and his companions crown the goblet, makes the libation, and invokes thee, O Lenæus;

514. *Nepotes.*] For—*liberos*. Heyne approves of the reading—"patriam parvosque penates," to which the occurrence of "miserosque penates," in v. 505, has been considered an objection. He intimates, at the same time, that he would prefer—"patrem parvosque nepotes."

517. *Mergite.*] *Merges* signifies a *sheaf* or *handful of corn*.

518. *Horrea vincat.*] "Ruperunt horrea." Book i, 19.

519. *Venit hiems.*] For—*Quom venit* &c. *Sicyonia bacca.*] Sicyon was a district and city of Achaia, near the Isthmus; it was famous for olives; whence the Poet calls the *olive*, the *Sicyonian berry*.

Trapetis.] *Trapetum*, an oil-press; from *τραπέτω*, to tread or press grapes &c.

522. *Apricis—saxis.*] Similar to "scopulis arcibus," in v. 377.

523. He depicts the domestic joys and comforts of the happy rustic family.

523-4. *Dulces—nati; Casta pudicitiam*

servat domus.] "Quod si pudica mulier in partem juvet, *Domum atque dulces liberos*, &c." Hor. Epod. ii, 39, 40.

523. *Ignis ubi in medio.*] On the altar, for the purpose of sacrifice to the gods—not for *warmth*, as some have said; which error, the previous expression, "fusosque per herbam," might have prevented.

Cratera coronant.] The meaning of the corresponding expression, *κρατερὶσθισαί κρηναί*, which frequently occurs in Homer, has been shewn by Heyne to be, *to fill to the brim*: he doubts, however, whether, in this passage, and in Æn. i, 720, "*cratera coronare*," is to be taken in this sense, or to be considered as referring to the custom of *crowning the goblet with flowers*. [Voss adopts the latter meaning, referring to Æn. iii, 525, "—magnum cratera coronâ induit, implevitque mero." Even by the Greeks, Sophocles, *Œdip.* Col. 474, proves that this was practised. *Ed. Valp.*]

Velocis jaculi certamina ponit in ulmo; 530
 Corporaque agresti nudant prædura palæstra.
 Hanc olim veteres vitam coluere Sabini;
 Hanc Remus et frater: sic fortis Etruria crevit;
 Scilicet et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces. 535
 Ante etiam sceptrum Dictæi Regis, et ante
 Impia quam cæsis gens est epulata juvenis,
 Aureus hanc vitam in terris Saturnus agebat.
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incudibus enses. 540
 Sed nos immensum spatii confecimus æquor;
 Et jam tempus equum fumantia solvere colla.

and places a mark on an elm, for the herdsmen to throw their swift javelins; and strips their hardy bodies, for wrestling in the rustic ring. This life the ancient Sabines formerly led; this Remus and his brother led: thus strong Etruria grew; and thus Rome became the most glorious of things, and encompassed her seven hills with a wall. Also before the reign of the Dictæan king, and before the impious age feasted upon slain bullocks, golden Saturn led this life upon earth. They had not then heard the warlike sound of the trumpet, nor the clattering of swords upon hard anvils. But we have now run our course over a vast plain, and it is now time to release the smoking necks of our horses.

530. *Certamina ponit.*] i. e. *certaminis præmia ponit*; as in *Æn.* v, 292, "*præmia ponit*;"—*ἀγῶνα τιθεῖται*.

531. *Nudant.*] Martyn gives the reading—*nudat*.

532. He concludes this book by observing, that such was the life which their glorious ancestors led; that such was the employment of Saturn in the Golden Age, before mankind were grown wicked, and had learned the art of war.

532. *Sabini.*] The *Sabines* were noted for their moral character, and were supposed by some to have been, on this account, called *Sebini*, from *σεβῆσαι*, *to worship*. Horace, speaking of a virtuous matron, compares her to a Sabine matron;—" *pu-dica mulier—Sabina qualis*," &c. *Epod.* ii, 39—41.

533. *Etruria crevit.*] The Sabines having been mentioned, probably as being the most exemplary people of Italy, so the Etrurians may have been here introduced as having the richest possessions; their dominions are said to have extended from the Alps to the Sicilian Sea: whence the sea, which washes that coast of Italy, obtained the name of the Tyrrhene, or Tuscan Sea.

534. *Scilicet.*] See note on Book i, 282. *Rerum—pulcherrima.*] i. e. *Omnium inferiorum præstantissima*. *Res* is used to express a *state, power, empire*; thus, "*Res Asiæ*;" *Æn.* iii, 1.

535. This verse, with the slight alteration of tense, is repeated in *Æn.* vi, 786.

Septemque—arces.] The seven hills of Rome, which were enclosed within one wall, were—Palatinus, Quirinalis, Cælius, Capitolinus, Aventinus, Esquilinus, and Viminalis; to which seven were added Janiculus, and the Vatican.

536. *Dictæi regis.*] Dictæ is the name of the mountain in Crete where Jupiter was educated, and on which a temple was built in honour of him; hence the Poet calls him the *Dictæan king*.

537. *Impia—cæsis—juvenis.*] Varro mentions, that, in the first ages, it was deemed a capital crime to slay oxen, as they were the associates of man in his agricultural labours. Domitian, referring to this line, designed to forbid the sacrificing of oxen.

541. *Spatii.*] See note on Book i, 513. This Book, as the preceding, terminates with an allegory taken from racing.

P. VIRGILII MARONIS
G E O R G I C O N,
LIBER TERTIUS.

TE quoque, magna Pales, et te memorande, canemus,
Pastor ab Amphryso; vos, silvæ amnesque Lycæi.
Cetera, quæ vacuas tenuissent carmina mentes,
Omnia jam vulgata. Quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras? 5
Cui non dictus Hylas puer? et Latonia Delos?

Thée also, O great Pales, will I sing, and thee, O shepherd memorable by Amphrysus; ye woods and rivers of Lycæus. Other poems, which have employed idle minds, are now all become common. Who is unacquainted with cruel Eurystheus, or does not know the altars of the execrable Busiris? Who has not spoken of the boy Hylas, and Latonian Delos?

1. Virgil commences this Book on the management of cattle and domestic animals, by invoking Pales, the goddess of shepherds, and Apollo.

Magna Pales.] The Romans celebrated the *Palilia*, or festival of Pales, on the xi Cal. Maias, as the day of the foundation of their city. See Ovid. *Fast.* Lib. iv, 721, &c.

2. *Pastor ab Amphryso.*] Apollo fed the herds of Admetus, king of Phœvæ, on the banks of the *Amphrysus*, a river of Thesaly.

Lycæi.] Lycæus was a mountain of Arcadia, famous for sheep, and sacred to Pan.

3—39. He observes, that fabulous tales, the familiar themes of every Poet, weary by repetition; and that he will therefore endeavour to soar beyond the track of imitators, and bring new honour to his native Mantua, by celebrating actions founded on truth, the victories of the Romans, and the triumphal honours of Augustus.

3. *Vacuas.*] sc. a curis.

4. *Vulgata.*] Hackneyed subjects — “Quippe qui, quum veterem, tum vulgatam esse rem, videam.” Liv. in *Præf.*

Eurysthea.] *Eurystheus*, the son of Sthenelus, king of Mycenæ, who, at the instigation of Juno, imposed on Hercules his twelve famous labours.

5. *Busiridis.*] *Basiris* was a king of Egypt, (supposed by Sir Isaac Newton to be the same with Sesostris,) who was said to immolate all strangers that came within his power, but finally to have been overcome by Hercules, and sacrificed on his own altars.

6. *Hylas puer.*] *Hylas* was beloved by Hercules, and accompanied him on the Argonautic expedition; but going to draw water, he fell in and was drowned, which gave occasion to the fable of his being carried away by the Nymphs. See *Ecl.* vi, 43.

Latonia Delos.] *Delos*, one of the islands in the Ægean sea, in which *Latona* brought forth Apollo and Diana.

Hippodameque, humeroque Pelops insignis eburno,
 Acer equis? Tentanda via est, qua me quoque possim
 Tollere humo, victorque virum volitare per ora.
 Primus ego in patriam mecum, modo vita supersit, 10
 Aonio rediens deducam vertice Musas;
 Primus Idumæas referam tibi, Mantua, palmas;
 Et viridi in campo templum de marmore ponam
 Propter aquam, tardis ingens ubi flexibus errat
 Mincius et tenera prætexit arundine ripas. 15
 In medio mihi Cæsar erit, templumque tenebit.
 Illi victor ego, et Tyrio conspectus in ostro,
 Centum quadrijugos agitabo ad flumina currus.

And Hippodame, and Pelops famous for his ivory shoulder, and excellent in driving? I also must try to raise myself from the ground, and having gained the victory to be celebrated in the mouths of men. I first of all, if my life does but last, returning into my own country, will bring with me the Muses from the top of the Aonian mountain; I first will bring to thee, O Mantua, the Idumæan palms; and will erect a marble temple on the green plain, near the water, where Mincius wanders with slow windings, and covers the banks with tender reeds. In the midst shall Cæsar stand, and be the god of the temple. In honour of him, will I, being conqueror, and adorned with Tyrian purple, drive a hundred four-horsed chariots along the river.

7. *Hippodame*.] The daughter of Enomaus, king of Elis and Pisa, whose hand was obtained by Pelops, as the prize on defeating her father in the chariot race, wherein the latter lost his life.

Humeroque, Pelops—eburno.] Allusion to the fable of Pelops, the son of Tantalus, who, having invited the gods to a banquet, in order to try their divinity, served up the flesh of his son, from which all the guests abstained, except Ceres, who eat the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder in place of that which had been eaten.

3. *Acer equis*.] i. e. *Arte equestri strenuus*; in allusion to his victory over Enomaus in the chariot race.

10. *Primus ego* &c.] Heyne adopts the explanation given by Servius, that Virgil speaks thus in reference to his being the first Mantuan Poet. But Voss considers him to lay claim to priority, as first of the Romans who composed a poem on rural subjects, such as had been treated of by Hesiod.

11. *Aonio—vertice*.] Mount Helicon, sacred to the Muses, was in Bœotia, which was designated as *Aonia*.

Rediens.] Virgil, a little before his death, designed a journey into Greece; this part, therefore, probably was written after the completion of the Poem. To this visit to Greece, Horace alludes, *Od.* I, iii,

5, &c. “*Navis, quæ tibi creditum Debes Virgilium, finibus Atticis Reddas incolumem, precor.*”

12. *Idumæas—palmas*.] *Idumæa*, or the land of Edom, was famous for palms, the leaves of which were used for crowns in all the games.

14. *Propter*.] For—*Prope*.

16. *In medio* &c.] It was the custom to place the statue of the god to whom the temple was dedicated, in the middle of it, *ἐν τῷ μέσῳ*.

17. *Illi*.] &c. *Augusto*. Virgil seems to have given here the first sketch for the *Augustalia*; and to have laid the plan for those honours which the Romans and others afterwards solemnized to Augustus.

Tyrio—ostro.] Those who presided over public games, among the Romans, wore the prætexia, which was bordered with purple.

18. *Centum quadrijugos agitabo* &c.] The Poet hereby only expresses that he will celebrate games, *in quibus quadrigæ agitentur*. Heyne rejects the suggestion of Servius, that the precise number of 100 chariots is here given, in imitation of the twenty-five matches of chariots, in each of which four chariots ran, at the Circensian games; adding the remark—“*Nugas Særvianas audire non debabant Interpretes;*” which might be more justly applied to other interpretations of this Grammarian, received by the Commentator *æquo animo*.

Cuncta mihi, Alpheum linquens lucosque Molorchii,
 Cursibus et crudo decernet Græcia cestu. 20
 Ipse, caput tonsæ foliis ornatus olivæ,
 Dona feram. Jam nunc solennes ducere pompas
 Ad delubra juvat, cæsosque videre juvencos;
 Vel scena ut versis discedat frontibus, utque
 Purpurea intexti tollant aulæa Britanni. 25
 In foribus pugnam ex auro solidoque elephanto
 Gangaridum faciam, victorisque arma Quirini;
 Atque hic undantem bello magnumque fluentem
 Nilum, ac navali surgentes ære columnas.
 Addam urbes Asiæ domitas, pulsumque Niphaten, 30
 Fidentemque fuga Parthum versisque sagittis,
 Et duo rapta manu diverso ex hoste tropæa

For me all Greece shall leave Alpheus and the groves of Molorchus, and contend in running, and with the hard *cestus*. I myself, having my head adorned with leaves of the shorn olive, will bring presents. Even now I rejoice to lead the solemn pomps to the temple, and to see the oxen slain; or how the scene shifts with a changing face, and how the interwoven Britons lift up the purple tapestry. On the doors will I describe the battle of the Gangarides, and the arms of conquering Romulus, in gold and solid ivory; and here will I represent the Nile waving with war, and greatly flowing, and columns rising with naval brass. I will add the conquered cities of Asia, and subdued Niphates, and the Parthian trusting in flight and in arrows shot backward, and the two trophies snatched with his own hand from two different enemies.

19. *Alpheum linquens*.] The *Alpheus* took its rise in Arcadia, and, passing through Elis, fell into the sea a little below Olympia; by "*Alpheum linquens*" is therefore meant—leaving the *Olympic games*, that were celebrated near it.

Lucosque Molorchii.] i. e. *The Nemæan games*, they having been instituted in honour of Hercules, who, having been hospitably received by *Molorchus*, a shepherd of Cleone, a town in Peloponnesus, between Corinth and Argos, in gratitude slew the Nemæan or Cleonean lion, which had infested that country.

21. *Caput tonsæ foliis ornatus olivæ*.] So Hor. Od. I, vii, 7, "—*decerptam fronti præponere olivam*."

22. *Pompas*.] Processions carrying the images of the gods were termed—*pompæ*.

23. *Tollunt—Britanni*.] When the performers came forward, the *aulæa*, or curtain, was raised, on which Britons are supposed to be depicted; and their figures appear to aid in raising it from the ground on which they are represented.

27. *Gangaridum*.] The *Gangarides* were Indians living near the Ganges. This allegory of the temple seems to have been added by the Poet, U. C. 734, when Au-

gustus subdued the Indians and the Parthians, and recovered the eagles which had been lost by Crassus. This was the year before the death of Virgil.

Quirini.] This title of Romulus here designates Augustus, it having been a subject of debate in the Senate, whether his name Octavianus should be superseded by that of Augustus or of Romulus.

28—9. *Undantem bello—Nilum*.] Servius explains these words as referring to the great warlike preparations of Antony and Cleopatra, borne to the sea on the Nile.

29. *Navali—columnas*.] Augustus made, of the beaks of the captured ships, four columns, which were afterwards placed by Domitian in the Capitol.

30. *Pulsumque Niphaten*.] *Niphates* is the name of a mountain and river of Armenia, the people of which country were subdued by Augustus, as alluded to by Horace, Od. II, ix, 19, &c. "*Cantemus Augusti tropæa Cæsaris, et rigidum Niphatem*."

32. *Diverso ex hoste*.] For—in *diversis terrarum partibus*; Augustus having conquered the Parthians in the East, and the Cantabri in the West, on both which occasions he commanded his armies in person; therefore, these victories, "*tropæa*," are spo-

Bisque triumphatas utroque ab litore gentes.
 Stabunt et Parii lapides, spirantia signa,
 Assaraci proles, demissaque ab Jove gentis 35
 Nomina, Trosque parens, et Trojæ Cynthius auctor.
 Invidia infelix Furias, amnemque severum
 Cocyti metuet, tortosque Ixionis angues,
 Immanemque rotam, et non exuperabile saxum.
 Interea Dryadum silvas saltusque sequamur 40
 Intactos, tua, Mæcenas, haud mollia jussa.
 Te sine nil altum mens inchoat. En, age, segnes
 Rumpe moras; vocat ingenti clamore Cithæron,
 Taygetique canes, domitrixque Epidaurus equorum;

and the nations twice triumphed over from both shores. There shall stand also the statues breathing in Parian marble, the offspring of Assaracus, and the names of the race descended from Jupiter, and parent Tros, and Cynthius, the founder of Troy. Detested envy shall fear the furies, and the dismal river Cocytus, and the twisted snakes of Ixion, and the racking wheel, and the ever-rolling stone. In the mean while, let us pursue the untouched wood and lawns, the hard task which you, Mæcenas, have commanded me to undertake. Without thee my mind begins nothing that is lofty. Begin then, break slow delays; Cythæron calls with loud clamours, and the dogs of Taygetus, and Epidaurus the tamer of horses;

ken of as "*rapta manu*." Horace, in praising Augustus, frequently mentions his conquering the Cantabri, and his recovering from the Parthians the Roman standards, and thus effacing that blot upon the Roman name.

33. *Bisque—gentes*.] Livy expressly ascribes to Augustus the completing of the conquest of Spain; Lib. xxviii, c. 12; "*Hispania — nostrâ demum ætate; ductu auspicioque Augusti Cæsaris, perdomita est.*" The reduction of Egypt was also claimed by him; so that these two countries, being on opposite shores of the Mediterranean Sea, appear to answer the description added in this verse, in the words "*utroque ab litore*."

34. *Parii lapides*.] *Paros* was an island in the Ægean sea, famous for the finest marble.

Spirantia signa.] Expressed in *Æn.* vi, 848, as "*vivos cultus*."

35. *Assaraci*.] *Assaracus* was the son of Tros, and uncle of Laomedon.

Demissaque ab Jove gentis.] The Poet here compliments Augustus, by deducing his descent from Trojan ancestors, who traced their origin through Tros, Erichonius, and Dardanus, to Jupiter.

36. *Trojæ Cynthius auctor*.] Apollo was called "*Cynthius*" from Cynthus, a mountain in Delos, where he was born. Having assisted Neptune in building the walls of Troy for Laomedon, he is styled "*Trojæ auctor*."

37. *Invidia* &c.] A statue of Envy shall be placed in another part of the temple, but subdued, and dreading the tortures of Tartarus; symbolically expressing the termination of all civil wars and of discord. Similarly the Poet personifies Fury, in *Æn.* i, 293, &c. "*Claudentur belli portæ: Furor impius intus Sæva sedens super arma, &c.*"

38. *Cocyti*.] *Cocytus* is the name of one of the five fabled rivers of Tartarus.

Tortosque Ixionis angues, &c.] Ixion, for attempting to violate Juno, is represented as fastened to a wheel by coiled snakes, and whirled round impetuously with it. Some read *orbes* instead of "*angues*," snakes, being nowhere else alluded to by the Roman poets as made use of in the torments of Tartarus.

39. *Exuperabile saxum*.] The punishment of the robber Sisyphus was having to roll a stone to the top of a hill, which always rolls back again before it reaches the top.

41. *Intactos*.] Subjects untouched by any other poet.

43. *Vocat — Cithæron*.] He poetically expresses his alacrity to engage in the subject of the present book, saying that he is loudly called upon by the places noted for the cattle of which he proposes to treat. *Cithæron* is a mountain of Bœotia, a country famous for cattle.

44. *Taygetique canes*.] See note on Book

Et vox assensu nemorum ingeminata remugit. 45

Mox tamen ardentes accingar dicere pugnas

Cæsaris, et nomen fama tot ferre per annos,

Tithoni prima quot abest ab origine Cæsar.

Seu quis, Olympiacæ miratus præmia palmæ,

Pascit equos; seu quis fortes ad aratra juvencos; 50

Corpora præcipue matrum legat. Optima torvæ

Forma bovis, cui turpe caput, cui plurima cervix,

Et crurum tenuis a mento palearia pendent.

Tum longo nullus lateri modus; omnia magna:

Pes etiam, et camuris hirtæ sub cornibus aures. 55

Nec mihi displiceat maculis insignis et albo,

Aut juga detrectans; interdumque aspera cornu

Et faciem tauro propior; quæque ardua tota,

Et gradens ima verrit vestigia cauda.

and the voice doubled by the assenting wood re-echoes. But afterwards I will attempt to sing the ardent fights of Cæsar, and to transmit the glory of his name through as many years as Cæsar is distant from the first origin of Tithonus. If any one studious of the Olympian palm breeds horses, or if any one breeds strong bullocks for the plough, let him chiefly consider the bodies of the mothers. The best form for a cow is to have a rough look, a great head, a long brawny neck, and dewlaps hanging down from her chin to her very knees. Her sides should be exceeding long; all her parts large; her feet also, and her ears should be hairy, under her crooked horns. Nor am I displeased if she is spotted with white, if she refuses the yoke, and is sometimes unlucky with her horn, and resembles a bull; and if she is tall, and sweeps the ground with her tail, as she goes along.

ii, 487—8. This mountain was famous for hunting.

Epidaurus.] A city of Argolis, in the Peloponnesus, which district was equally celebrated as Epirus for breeding fine horses.

48. *Tithoni.*] *Tithonus* was the son of Laomedon, and elder brother of Priam; though not one of Cæsar's direct ancestors, he is named here as being one of the most famous of all the Dardan family.

Quot abest ab origine.] It should be noticed that the Poet speaks of—not as many years as Cæsar is distant from Tithonus, but—as many years as Cæsar is distant from the *first origin* of Tithonus, that is, from Jupiter, the author of the Dardan race.

49. The Poet enters on the immediate subject of this book, and in the first place describes the marks of a good cow.

52. *Turpe.*] i. e. *deforme propter magnitudinem.* The similar epithet, ἀναιδής, as applied to λῆας, Il. iv, 521, is explained

in Steph. Thesaur. as used, “respicendo ad vastam ejus molem;” to which is added the remark, “eo modo quo Gallici de quibusdam rebus dicimus *Honteusement grand.*”

Plurima.] See note on Book i, 187.

55. *Palearia.*] The low hanging of the dewlaps is mentioned by Varro and Columella.

55. *Pes etiam.*] Both Varro and Columella commend a small foot; as Virgil agrees with Varro in all other parts of his description, we must refer the mention of “*pes*” to the quality subsequently expressed by “*hirtæ*,” therefore “*omnia*,” in the preceding verse, must be taken in reference solely to all the parts previously mentioned: this view of the passage has required a punctuation different from Heyne's.

Camuris—cornibus.] *Cornua* are designated as *camura*, “quæ introrsum conversa sunt et in se redeuntia;”—*crumpled.*

56. *maculis—et albo.*] i. e. *maculis albis*; as “*pateris et auro*,” Book ii, 192.

Ætas Lucinam justosque pati Hymenæos 60
Desinit ante decem, post quatuor incipit annos:
Cetera nec feturæ habilis, nec fortis aratris.
Interca, superat gregibus dum læta juvenus,
Solve mares; mitte in Venerem pecuaria primus,
Atque aliam ex alia generando suffice prolem. 65
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus;
Et labor et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis;
Semper enim refice; ac, ne post amissa requiras, 70
Anteveni, et sobolem armento sortire quotannis.
Nec non et pecori est idem delectus equino.
Tu modo, quos in spem statues summittere gentis,
Præcipuum jam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis 75
Altius ingreditur, et mollia crura reponit.
Primus et ire viam, et fluvios tentare minaces

The proper age for love and just connubials begins after four years, and ends before ten. The rest of your time is neither fit for breeding, nor strong enough for the plough. In the mean time, whilst your herds are in the flower of youth, let loose the males; be early to give your cattle the enjoyment of love, and secure a succession of them by generation. The best time of life flies first away from miserable mortals; diseases succeed, and sad old age; and labour, and the inclemency of severe death carries them away. There will always be some, whose bodies you will choose to have changed. Therefore continually repair them; and that you may not be at a loss when it is too late, be beforehand; and provide a new offspring for the herd every year. Nor does it require less care to choose a good breed of horses. But bestow your principal diligence from the very beginning, on those which you are to depend upon for the increase of their species. The colt of a generous breed from the very first walks high in the fields, and treads well on his tender pasterns. He is the first that dares to lead the way, and venture through threatening streams,

60. *Pati.*] The cæsura preserves the final syllable from elision.

62. *Cetera.*] sc. *ætās*.

64. *Pecuaria.*] The *pastures*, poetically for the *herd*.

65. *Suffice.*] "Ipsa regem—Sufficient," &c. Book iv. 202.—*Sufficere*, i. e. *in locum alterius ponere*.

70. *Enim—amissa.*] "*Enim*" for—*igitur*; as γὰρ is used for ἄρα, δὲ —*amissa*, sc. *corporā*. Ed. Valp.

72. He now proceeds to speak of horses, and gives a specification of the qualities of a beautiful stud (beginning at v. 75), which was much admired by the ancients, as appears from Pliny, Lib. viii. c. 42; "Equorum forma, quales maxime legi oporteat, pulcherrime quidem Virgilio vati absoluta est."

75. *Continuo.*] See note on Book i, 169.

76. *Altius ingreditur* &c.] Steps boldly, lifting his feet high. The last syllable of the verb is long by the cæsura.

Mollia crura reponit.] Martyn considers that "*reponit*" alludes to the alternate motion of the legs, and that the epithet "*mollia*" may either signify—*flexible*, or express the tenderness of the young colt's joints.

77. *Primus et ire viam.*] Servius understands these words of the colt's walking before his dam; but Martyn's interpretation that he is the first, among other colts, to tread the way, is more accordant with the concluding words of the verse, "*fluvios tentare minaces*," to which "*primus*" is equally applicable, as it is to "*ire viam*."

Audet, et ignoto sese committere ponti;
 Nec vanos horret strepitus. Illi ardua cervix,
 Argutumque caput, brevis alvus, obesaque terga; 80
 Luxuriatque toris animosum pectus. Honesti
 Spadices, glaucique; color deterrimus albis,
 Et gilvo: tum, si qua sonum procul arma dedere,
 Stare loco nescit, micat auribus, et tremit artus;
 Collectumque fremens volvit sub naribus ignem. 85
 Densa juba, et dextro jactata recumbit in armo.
 At duplex agitur per humbos spina; cavatque
 Tellurem, et solido graviter sonat ungula cornu.
 Talis Amyclæi domitus Pollucis habenis

and trust himself on an unknown bridge; nor is he afraid of vain noises. His neck is lofty, and his head is small, his belly short, and his back broad; and his spritely breast swells luxuriantly with rolls of brawn; the best colour is a bright bay, and beautiful gray; the worst is white and dun: and then, if the noise of arms is heard from far, he knows not how to stand still, he erects his ears, and all his joints quiver, and snorting he rolls the collected fire under his nostrils. His mane is thick, and dances on his right shoulder. A double spine runs along his loins; and his hoof turns up the ground, and sounds deep with solid horn. Such was Cyllarus, who was tamed by the reins of Amyclean Pollux;

78. *Ponti.*] This reading, in preference to that of "*ponto*," which is found in some MSS., is confirmed by the following passage from Columella, wherein he mentions the signs that a colt will prove a good horse;—"Si ante gregem procurrat—si fossam sine cunctatione transilit, *pontem* flumenque transcendit."

79. *Ardua cervix.*] By "*ardua*" is meant that the colt carries his head well, not letting it hang down. Horace uses the same epithet, in describing a good horse, Sat. I. ii, 89;—"breve quod caput, *ardua* cervix."

80. *Argutumque caput.*] Martyn considers this to be the same as the "*breve caput*," quoted above from Horace. [Voss interprets it—neatly formed and quick in moving. *Ed. Valp.*] It may express a sharp, brisk-looking head.

Obesaque terga.] *Obesus* properly signifies, eaten away, meagre; but, by antiphrasis, it more frequently expresses fat or plump; hence (*sine respectu ad pinguedinem*), large or broad, in which sense it is here an epithet of "*terga*."

81. *Toris &c.*] The *tori* are brawny swellings of the muscles.

Animosum pectus.] As "*luxuriat toris*" may be said of a clumsy heavy horse, the Poet has well qualified the expression by adding the epithet "*animosum*," denoting the spirit and fire of a horse that is full-

cheated, having those muscles strong and vigorous, not overloaded.

Honesti.] This epithet expresses beauty and excellence of form.

82. *Spadices.*] *Spadix* originally signifies a branch of a palm plucked off with the fruit, which is of a shining red; hence the word was used to express that colour; "*spadices*," therefore, may here include the several sorts of bays.

Glaucique.] *Glaucus* signifies grey, as well as blue.

83. *Gilvo.*] *Gilvus*, or *gilbus*, expresses the colour of honey, "*medius inter album et rufum*." [Probably it was a shade of the colour termed sorrel. *Ed. Valp.*]

85. *Fremens.*] Martyn adopts the reading *premens*, which signifies emitting forcibly.

87. *Duplex—spina.*] In a horse, that is in good condition, the back is broad, and the spine does not rise like a ridge, but forms a kind of furrow on the back. This is considered by Martyn to be what is meant by "*duplex spina*."

89. *Amyclæi—Pollucis.*] *Amyclæ* was a city of Laconia, where Castor and Pollux were educated. As Pollux was famous for fighting with the *cestus*, and Castor for the management of horses, ("*Castor gaudet equis: ovo prognatus eodem, Pugnus.*" Hor. Sat. II, i, 26.), Virgil is supposed by some to have committed here an error of memory; but this idea is not necessary

Cyllarus, et, quorum Graii meminere poëtae, 90
 Martis equi bijuges, et magni currus Achillis.
 Talis et ipse jubam cervice effudit equina
 Conjugis adventu pernix Saturnus, et altum
 Pelion humitu fugiens implevit acuto.
 Hunc quoque, ubi aut morbo gravis, aut jam segnior annis 95
 Deficit, abde domo; nec turpi ignosce senectæ.
 Frigidus in Venerem senior, frustra que laborem
 Ingratum trahit; et, si quando ad prælia ventum est,
 Ut quondam in stipulis magnus sine viribus ignis,
 Incassum furit. Ergo animos avumque notabis 100
 Præcipue; hinc alias artes, prolemque parentum,
 Et quis cuique dolor victo, quæ gloria palmæ.
 Nonne vides, quum præcipiti certamine campum
 Corripuere, ruuntque effusi carcere currus;
 Quum spes arrecta juvenum, exultantiaque haurit 105
 Corda pavor pulsans: illi instant verberare torto,

and those which the Greek poets mention, the brace of Mars, and the chariot of great Achilles. Such also was Saturn himself, when he spread a horse's mane over his neck, and fled swiftly at the approach of his wife, and filled lofty Pelion with loud neighings. But if such a horse should be oppressed with a sickness, or grow sluggish with years, hide him at home, and spare his not inglorious old age. The old horse is cold in love, and vainly tugs at the ungrateful labour; and, if ever he attempts to engage, he rages impotently, as a great fire sometimes rages with great force among the stubble. Therefore chiefly observe their spirit and age; and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along; when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash,

to reconcile the apparent contradiction, as both brothers are sometimes represented together on horseback. Propertius speaks of the horse of Pollux, without any mention of Castor; "Potaque Pollucis nympha salubris equo."

90. *Cyllarus*.] The name of a horse, said by Stesichorus to have been given by Mercury to Castor and Pollux.

91. *Currus*.] For—*equi*. Homer celebrates Nanthus and Baius, the horses of Achilles, as immortal.

92. *Talis et &c.*] Philyra was the mistress of Saturn, who is fabled to have turned himself into a fine horse, to avoid being discovered by his wife Ops, coming upon them unexpectedly. Hence sprung the Centaur Chiron, who dwelt on Mount Pelion, in Thessaly.

96. *Abde domo*.] sc. in domo; removing him from the pasture.

Nec turpi ignosce.] Some refer the negation to the verb; but connecting it with "*turpi*" seems preferable, and makes the

sense accord with the use of the same words by Horace, in his prayer to Apollo, Od. I. xxxi, 19, "— nec turpem senectam."

98. *Prælia*.] Those of Venus, rather than of Mars. In the same sense, the word *bella* occurs in Æn. xi. 736; "At non in Venerem segnes nocturnaque bella."

101. *Prolem parentum*.] Inquiring into the pedigree, and how the offspring of that race have proved. Ruæus and others have interpreted these words as expressing the necessity of considering the sires of the colts, that it may be ascertained whether they are of a good breed: Martyn better explains them as directing observation to the nature of the colts produced.

103. *Certamine*.] For—*cursa*.

104. *Corripuere*, &c.] This verse is repeated in Æn. v, 145.

105—6. *Exultantiaque &c.*] These words are repeated in Æn. v, 137—8.

106. *Verberare torto*.] sc. *verbera torti flagelli*; or, "*verberare*," for—*flagello*.

Et proni dant lora; volat vi fervidus axis;
 Jamque humiles, jamque elati sublime videntur
 Aëra per vacuum ferri, atque assurgere in auras;
 Nec mora, nec requies; at fulvæ nimbus arenæ 110
 Tollitur; humescunt spumis flatuque sequentum:
 Tantus amor laudum, tantæ est victoria curæ.
 Primus Eriethonius currus et quatuor ausus
 Jungere equos, rapidisque rotis insistere victor.
 Frena Pelethronii Lapithæ gyrosque dedere 115
 Impositi dorso, atque equitem docuere sub armis
 Insultare solo, et gressus glomerare superbos.
 Æquus uterque labor; æque juvenemque magistri
 Exquirunt, calidumque animis, et cursibus acrem.
 Quamvis sæpe fuga versos ille egerit hostes, 120
 Et patriam Epirum referat, fortesque Mycenæ,
 Neptunice ipsa deducat origine gentem.

and hang over their horses with slackened reins; the fervid axle flies swift along; now low, now aloft, they seem to be carried on high through the plains of air, and to mount up to the skies; no stop, no stay; but a cloud of yellow sand arises; and they are wet with the foam and breath of those which follow: so great is the love of praise, so great is the desire of victory. Eriethonius was the first who dared to join four horses to a chariot, and to sit victorious over the rapid wheels. The Pelethronian Lapithæ mounting the horses' backs, invented bridles and managing, and taught the horsemen under arms to paw the ground, and curvet and prance proudly. Alike are these labours; alike do the masters require a young horse, one that is full of mettle, and eager in running. Though he may often have turned his enemies to flight, and may boast of Epirus or strong Mycenæ for his country, and may derive his family from the very original of Neptune.

107. *Fervidus axis.*] “— metaque fervidis Evitata rotis.” Hor. Od. I, i, 4, 5.

113. *Eriethonius.*] A king of Athens, who succeeded Amphictyon, to whom the invention of chariots is by some ascribed. Martyn, however, thinks that the Eriethonius here spoken of was the son of Dardanus, and father of Tros, because Pliny, Lib. vii, c. 56, says,—“Bigas, primum junxit Phrygum natio, quadrigas Eriethonius.”

115. *Pelethronii Lapithæ.*] The *Lapithæ* were a people of Thessaly, here designated “*Pelethronii*” from *Pelethronium*, a town of Thessaly, where, according to Servius, the breaking of horses originated. But Pliny speaks of *Pelethronius* as the name of a man who first invented the bridles and caparisons of horses.

Gyros dedere.] i. e. *docuere equum in gyrum flectere*;—*gyrus* properly signifies a circle, or the wheeling in a circle; here, therefore, it expresses the managing or breaking in of a horse in the ring.

116. *Equitem.*] Though it is the horse that curvets, paws, and prances, yet the

Poet applies these actions to the horseman “*sub armis*,” i. e. *armatum*.

117. *Gressus glomerare superbos.*] These words may be rendered—to amble proudly: “*glomerare*,” which properly signifies to wind round, to form into a round heap, being hence used here in the sense of *accumulate*; and the epithet “*superbos*,” for the adverb *superbe*; of which use of the adjective several instances have been already noticed.

118. *Æquus uterque labor.*] The labour is similar, whether the horse is to be broken in for the saddle, or for harness.

Magistri.] Those who wish to rear horses.

120. *Quamvis &c.*] However excellent all the qualities of a horse may be, unless he be in the flower of his age, he will not be chosen by good judges.

Fuga versos.] For—in fugam versos.

121. *Epirum—Mycenæ.*] *Mycenæ* was a city in Argolis, which district of Peloponnesus was equally famous, as Epirus, for good horses: thus, Hor. Od. I, vii, 9; “*Apulum dicet equis Argos, ditesque Mycenæ*.”

122. *Neptunice, &c.*] See note on Book i, t. 3.

His animadversis, instant sub tempus, et omnes
 Impendunt curas denso distendere pingui,
 Quem legere ducem, et pecori dixere maritum; 125
 Pubentesque secant herbas, fluviosque ministrant,
 Farraque; ne blando nequeat superesse labori,
 Invalidique patrum referant jejunia nati.
 Ipsa autem macie tenuant armenta volentes;
 Atque ubi concubitus primos jam nota voluptas 130
 Sollicitat, frondesque negant, et fontibus arcent;
 Sæpe etiam cursu quatiant, et sole fatigant,
 Quum graviter tunsis gemit area frugibus, et quum
 Surgentem ad Zephyrum paleæ jactantur inanes.
 Hoc faciunt, nimio ne luxu obtusior usus 135
 Sit genitali arvo, et sulcos oblimet inertes:
 Sed rapiat sitiens Venerem, interiusque recondat.
 Rursus cura patrum cadere, et succedere matrum
 Incipit. Exactis gravidæ quum mensibus errant,
 Non illas gravibus quisquam juga ducere plaustreis, 140
 Non saltu superare viam sit passus, et acri

These things being well observed, they are very diligent about the time of generation, and bestow all their care in plumping the leader and husband of the herd with firm fat; and cut tender grass for him, and give him plenty of water, and corn; lest he should be deficient in his pleasing labour, and lest the puny race should betray the weakness of their fathers. But as for the females, they purposely make them lean; and when now the new known desire solicits their first enjoyment, they both deny them fodder, and drive them from the springs; they often shake them also with running, and fatigue them in the sun, when the floor groans heavily with threshing, and when the empty chaff is tossed to the rising Zephyrs. This they do, that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows; but that it may greedily devour the joy, and receive it into the inmost recesses. Again the care of the sires begins to cease, and that of the dams to begin. When they rove about, in a state of pregnancy, and are near their time, let no one suffer them to draw the yokes of the heavy waggons, or leap across the way, and run swiftly

123. *Sub tempus.*] sc. *admissura*.

124. *Denso—pingui.*] “*Pingui*” for—*pinguedine*; thus in our tongue the same word represents both the adjective and the substantive. The epithet “*denso*” here signifies *firm*.

125. *Dicere.*] i. e. *designare*.

126. *Pubentes—herbas.*] Young herbage only just attaining its full growth. Some of the most ancient MSS. read “*florentes*” for “*pubentes*”; on which Heyne remarks, —“*Exemplum loci, in quo ratio critica codd. consensum elevat.*”

127. *Superesse labori.*] Explained by

Gellius as signifying—“*esse supra laborem neque opprimi ab eo.*”

129. *Armenta.*] The number of females in a herd exceeding that of the males, this word is used here, by Synecdoche, to express the mares.

130. *Jam nota.*] i. e. *cujus jam sensum habent*.

133. *Gemit area &c.*] Compare Book i, vv. 190 and 298.

139. *Exactis—mensibus.*] i. e. *quum vicino partui sunt*.

141—142. *Acri—fuga.*] i. e. *celeri cursu*.

Carpere prata fuga, fluviosque innare rapaces.
 Saltibus in vacuis pascant, et plena secundum
 Flumina, muscus ubi, et viridissima gramine ripa;
 Speluncæque tegant, et saxea procubet umbra. 145
 Est lucos Silari circa ilicibusque virentem
 Plurimus Alburnum volitans, cui nomen Asilo
 Romanum est, Æstron Graii vertere vocantes;
 Asper, acerba sonans; quo tota exterrita silvis
 Diffugiunt armenta; furit mugitibus æther 150
 Concussus, silvæque et sicci ripa Tanagri.
 Hoc quondam monstro horribiles exercuit iras
 Inachiae Juno pestem meditata juvenææ.

over the meadows, and swim the rapid streams. Let them feed in open lawns, and near fall rivers; where the banks are mossy, and green with grass; and let there be caves to shelter, and rocks to shade them. About the groves of Silarus and Alburnus, green with holm-oaks, there is great plenty of a sort of flying insects, which the Romans call Asilus, but the Greeks have formed the name Æstros for it; it stings, and makes a whizzing noise, with which whole herds being terrified fly out of the woods; their bellows furiously shake the sky, and the woods, and the banks of dry Tanagras. With this monster did Juno formerly exercise severe wrath, when she studied a plague for the Inachian heifer.

142. *Carpere prata.*] As *carpere iter*, *viam*, &c. to go or pass over.

143. *Vacuis.*] Quiet, lonely. So "*Vacuum nemus*," Hor. Od. III, xxv, 13. *Ed. Valp.*

143—4. *Plena—flumina.*] The Poet recommends full rivers, that the pregnant cattle may not strain themselves by stooping to drink.

145. *Saxea.*] i. e. *quæ saxis fiat.*

Procubet.] i. e. *protendatur.*

146. *Silari.*] *Silarus* was the name of a river in Lucania, now called *Selo*.

147. *Plurimus—volitans.*] "*Volitans*" is here used substantively to express an insect: so in Book iv, 16, *volantes* is used for—*apes*; and in Æn. vi, 239, "*haud ulla volantes*," for—*alites*.

Alburnum.] *Alburnus* was the name of a mountain near the river *Silarus*.

Cui nomen Asilo.] "*Asilo*" is in the Dative, according to the Greek idiom; so in Book iv, 271, "*Est etiam flos in pratis, cui nomen Amello Fecere agricolæ.*" The *Asilus* is a winged insect, in shape somewhat resembling a wasp, without any sting in the mouth; its body is terminated by three long rings, one less than another, from the last of which proceeds a formidable sting; with this it perforates even the hides of animals, depositing in the wound an egg, which is therein hatched, and thus

occasions the cattle intolerable pain, so as sometimes to drive them mad.

148. *Vertere vocantes.*] Heyne observes that this is merely a poetic periphrasis for—*vocant*.

149. *Asper.*] Interpreted by Heyne as—*iracundus*, i. e. *qui facile exacerbatur*; Martyn considers it as expressing the sharpness of the sting.

Acerba sonans.] The adj. for the adverb. This refers to the great whizzing noise which the insect makes with its two membraneous wings.

151. *Sicci—Tanagri.*] The *Tanager* is a river which rises from Mount Alburnus and falls into the *Silarus*. [The epithet "*sicci*" marks the period of the year, when the waters are low. The gad-fly does not attack cattle when in the water. *Ed. Valp.*]

153. *Inachiae—juvenææ.*] In allusion to the fable of Io, the daughter of Inachus, being turned into a heifer by Jupiter, in order to conceal her from Juno, who, discovering the deceit, sent an *æstrus* to torment her; being stung by it, she fled into Egypt, where, recovering her former shape, she was married to king Osiris, and after her death was worshipped as a goddess, under the name of Isis.

Pestem meditata.] i. e. *grave malum excogitans*.

Hunc quoque, nam mediis fervoribus acrior instat,
 Arcebis gravido pecori, armentaque pasces 155
 Sole recens orto, aut noctem ducentibus astris.
 Post partum, cura in vitulos traducitur omnis:
 Continuoque notas, et nomina gentis inurunt,
 Et, quos aut pecori malint submittere habendo,
 Aut aris servare sacros, aut scindere terram 160
 Et campum horrentem fractis invertere glebis;
 Cetera pascuntur virides armenta per herbas.
 Tu quos ad studium atque usum formabis agrestem,
 Jam vitulos hortare, viamque insiste domandi,
 Dum faciles animi juvenum, dum mobilis ætas. 165
 Ac primum laxos tenui de vimine circlos
 Cervici subnecte; dehinc, ubi libera colla
 Servitio assuerint, ipsis e torquibus aptos
 Junge pares, et coge gradum conferre juvencos;
 Atque illis jam sæpe rotæ ducantur inanes 170
 Per terram, et summo vestigia pulvere signent:
 Post valido nitens sub pondere faginus axis

Do you also take care to drive it from the pregnant cattle, and feed your herds, when the sun is newly risen, or when the stars lead on the night; for it is most severe in the noon-day heat. After the cow has brought forth, all the care is transferred to the calves; and first they mark them with burning irons, to distinguish their sorts; which they choose to keep for breeding, which they keep consecrated to the altars, and which to cleave the ground and turn up the rugged soil with broken clods; the rest of the herd graze in the green meadows. But those which you would form for the design and use of agriculture, you must teach whilst they are yet but calves; and begin to tame them, whilst their young minds are tractable, whilst their age is governable. And first hang loose collars of slender twigs about their necks; and, when their free necks have been accustomed to servitude, match bullocks of equal strength together, and take care to fasten them by the collars, and make them step together; and now let them often draw empty wheels along the ground, and mark the top of the dust with their footsteps. Afterwards let the beechen axle labouring groan under a heavy load,

154. *Mediis fervoribus.*] i. e. medio die. See note on Book i, v. 297.

155. *Pecori.*] The casura prevents elision of the final syllable.

156. *Recens.*] For—recenter.

157. The Poet having first described the care that is to be taken of the sire, then of the dam, now proceeds to that which must be bestowed on the young offspring, beginning with calves.

158. *Notas et nomina.*] So in *Æn.* iii, 144; “*folisque notas et nomina mandat.*”

159. *Et, quos.*] i. e. *Et inurunt notas iis quos &c.*

Habendo.] i. e. *quod habetur* or *habendum est*, as in Book i, v. 3.

161. *Horrentem.*] i. e. *glebas duras et asperas habentem.*

162. *Cetera—armenta.*] *The rest of the herd*; that is, all except those which are designed for agricultural work, in regard to which he proceeds to speak in the following verses.

163. *Studium.*] sc. *agreste.*

163. *Torquibus.*] The “*circlos*” of v. 166. *Aptos.*] Here signifies the same as *aptatos* or *ligatos*.

170. *Rotæ—inanes.*] i. e. *plaustra vacua*; some, however, interpret these words as expressing, *wheels without any cart-body laid upon them.*

171. *Summo pulvere.*] The weight is to be so inconsiderable, that it will not cause them to make deep impressions in the dust.

Instrepat, et junctos temo trahat areus orbes.

Interea pubi indomitæ non gramina tantum,

Nec vescas salicum frondes, ulvamque palustrem, 175

Sed frumenta manu carpes sata. Nec tibi fætæ,

More patrum, nivæ implebunt muletraria vaccæ;

Sed tota in dulces consument ubera natos.

Sin ad bella magis studium turmasque feroces,

Aut Alphea rotis prælabi flumina Pisæ, 180

Et Jovis in luco currus agitare volantes:

Primus equi labor est, animos atque arma videre

Bellantum, lituosque pati, tractuque gementem

Ferre rotam, et stabulo frenos audire sonantes;

Tum magis atque magis blandis gaudere magistri 185

Laudibus, et plausæ sonitum cervicis amare.

Atque hæc jam primo depulsus ab ubere matris

Audeat, inque vicem det mollibus ora capistris

Invalidus, etiamque tremens, et jam inscius avi.

and let the brazen pole draw the joined wheels. In the mean time let the untamed bullocks not only be fed with grass, or the tender leaves of willows, or marshy sedge, but gather corn for them with your hand. And let not your fruitful cows, as in the days of our fathers, fill the pails with snowy milk; but let them spend all their adders on their beloved offspring. But if your study bends rather to war, and fierce troops, or to whirl along the Alphean streams of Pisa, and to drive the flying chariots in the grove of Jupiter: the first labour of the horse is to see the spirit and arms of warriors, and to endure the trumpets, and to bear the rattling wheel, and to hear the sounding bridles in the stable; then to rejoice more and more at the kind applauses of his master, and to love the sound of clapping his neck. Let him hear these when he is first of all weaned from his dam, and let him yield his mouth to soft bits, whilst he is weak, and yet trembling, and yet of tender years.

173. *junctos—orbes.*] i. e. *junctas rotas*, for—*currum cui temo junctus est*.

Æreus.] i. e. *ære firmatus*. This word is frequently used to signify—strong.

174. *Pubi indomitæ.*] i. e. *ritulis nondum domitis*; until they are broken in.

175. *vescas.*] i. e. *exiles* or *tenues*; slender, small.

176. *Frumenta—sata.*] i. e. *herbas novellæ segetis*; corn in the blade.

179. He proceeds now to treat of the rearing of colts.

180. *Pisæ.*] *Pisa* was on the northern bank of the *Alpheus* (see note on v. 19), and *Olympia*, on the southern: allusion is, therefore, here made to the chariot races at the Olympic games.

181. *Jovis in luco.*] Strabo mentions this grove as belonging to the temple of Jupiter Olympius, situated in the *Pisæan* district, not quite three hundred stadia

from the city of Elis, and containing a race-course.

182. *Videre.*] i. e. *ut videre toleret*.

183. *Litosque.*] “— et *lituo* tubæ *Permistus sonitus*.” Hor. Od. I, i, 23—4. The *tuba* is generally thought to have been the same instrument with our trumpet; but the *lituus* was different from it, being almost straight, only turning a little at the end.

188. *Audeat.*] For — *faciat*. Martyn reads—“*Audiat*.”

Inque vicem.] By turns; sometimes with a halter, sometimes without. Ed. Vulp.

189. *Etiamque.*] Martyn reads—“et jamque.”

Inscius avi.] As the horse, when he has attained the age which imparts vigour, may be termed *conscius ætatis*; so, before he has attained that age, he is *inscius ætatis* or *avi*, not possessing that strength which produces confidence and spirit.

At, tribus exactis, ubi quarta accesserit æstas, 190
 Carpere mox gyrum incipiat, gradibusque sonare
 Compositis, sinuetquo alterna volumina crurum;
 Sitque laboranti similis; tum cursibus auras,
 Tum vocet, ac per aperta volans, ceu liber habenis,
 Æquora, vix summa vestigia ponat arena: 195
 Qualis Hyperboreis Aquilo quum densus ab oris
 Incubuit, Scythiæque hiemes atque arida differt
 Nubila: tum segetes altæ campique natantes
 Lenibus horrescunt flabris, summæque sonorem
 Dant silvæ, longique urgent ad littora fluctus: 200
 Ille volat, simul arva fuga, simul æquora verrens.
 Hic vel ad Elei metas et maxima campi
 Sudabit spatia, et spumas aget ore cruentas:
 Belgica vel molli melius feret esseda collo.

But when three summers are past and the fourth is begun, let him immediately begin to run the round, and prance with regular steps, and let him bend the alternate foldings of his legs; and let him seem to labour; then let him rival the winds in swiftness, and flying through the plains, as if unbridled, let him scarce print his footsteps on the top of the sand: as when the strong North wind rushes from the Hyperborean coasts, and dissipates the Scythian storms and dry clouds; then the tall corn and waving fields shake with gentle blasts, and the tops of the woods rustle, and the long waves press towards the shore; the wind flies swift along, sweeping the fields and seas at the same time in his flight. Such a horse will either sweat at the goals and largest rings of the Elean plain, and will champ the bloody foam; or will better bear the Belgic chariots with his obedient neck.

191. *Carpere* — *gyrum*.] i. e. *In gyrum*, seu orbem, ire. See note on v. 142.

194. *Tum vocet*.] sc. *in certamen*; let him challenge. The common reading, *provoceat*, is given by Martyn; which, however, Heyne rejects, adopting "*tum vocet*," restored by Heinsius as found in the best MSS.

196. *Hyperboreis*.] i. e. *maxime borealibus* or *septentrionalibus*; most northern. Pliny says, that the *Hyperboreans* were supposed to dwell northward of the Rhipæan hills, which were imagined to be the source of the north-wind; this opinion seems to have been the origin of the name, formed of *ὑπὲρ* and *βορέας*.

Aquilo — *densus*.] A brisk and regular northern gale. The clouds are dispersed by the north wind, which generally clears the atmosphere.

197—8. *Arida* — *Nubila*.] i. e. *Nubes sine pluviiis*; being driven off by the wind.

198. *Campi* — *natantes*.] i. e. *segetes undantes*; the waving fields of corn: a metaphor from the sea rolling its waves.

199. *Lenibus* — *flabris*.] Virgil applies the same epithet to the Tyber in *Æn.* ii, 372; "*Leni fluit agmine Tybris*;" yet he always represents it as a rapid river: as

the swiftest motions may be very smooth, so in this sense may "*lenibus*" be considered as here applied to "*flabris*," expressing a smooth steady gale; thus consistency will be preserved between this and the expression "*Aquilo densus*" of v. 196, without having recourse to Heyne's supposition, that the Poet in this verse represents the blast as less violent, because near the surface of the ground; an explanation totally at variance with the succeeding words, "*summæque* — *silvæ*."

200. *Longique* — *fluctus*.] Heyne explains "*longi*" as those "*qui e longinquo veniunt*." May not "*longi fluctus*," however, be rather taken in the sense of great billows; as in Hor. Od. III, xxvii, 42—3; "— *meliusne fluctus Ire per longos fuit, &c.?*"

Urgent.] sc. *urgent se*; press forward.

201. *Ille*.] sc. *Aquilo*.

Fuga.] i. e. *cursu rapido*.

202. *Elei* — *campi*.] i. e. *Olympici campi*; as Olympia, in whose plain the games were celebrated, was in Elis.

203. *Spatia*.] The race-course. See note on Book i, 513.

204. *Belgica* — *essedæ*.] This sort of chariot was first used in battle by the Britons, as we are informed by Cæsar and others;

Tum demum crassa magnum farragine corpus	205
Crescere jam domitis sinito; namque ante domandum	
Ingentes tollent animos, prensique negabunt	
Verbere lenta pati, et duris parere lupatis.	
Sed non ulla magis vires industria firmat,	
Quam Venerem et cæci stimulos avertere amoris:	210
Sive boum, sive est cui gratior usus equorum.	
Atque ideo tauros procul, atque in sola relegant	
Pascua, post montem oppositum, et trans flumina lata:	
Aut intus clausos satura ad præsepia servant.	
Carpit enim vires paullatim uritque vivendo	215
Femina; nec nemorum patitur meminisse, nec herbæ.	
Dulcibus illa quidem illecebris et sæpe superbos	
Cornibus inter se subigit decernere amantes.	
Pascitur in magna Sila formosa juvenca:	
Illi alternantes multa vi prælia miscent	220
Vulneribus crebris; lavit ater corpora sanguis;	
Versaque in obnixos urgentur cornua vasto	
Cum gemitu; reboant silvæque et longus Olympus.	

Then at last when they are tamed, let their ample bodies be distended with plenty of mixed provender; for if they are high fed before they are tamed, they will be too full of mettle, and refuse to bear the tough whips, and to obey the biting curbs. But no industry, that you can use, more confirms their strength, than to keep them from venery, and the stings of blind lust: whether you delight more in bulls or in horses: and therefore the bulls are removed to a distance, and into solitary pastures, behind the obstacle of a mountain, and beyond broad rivers; or are kept shut up within at full stalls. For the female by being seen consumes their strength, and wastes them by degrees, and makes them forget the groves and pastures. She also with sweet allurements often impels the proud lovers to contend with their horns. The beauteous heifer feeds in the spacious wood: whilst they mutually engage with great force in battle with frequent wounds; the black gore distains their bodies; their horns are violently urged against each other, with vast roaring; and the woods and great Olympus rebellow.

and hence it was introduced among the Belgæ: it had probably been, in Virgil's time, adopted likewise by the Romans, who, however, used it only as a domestic carriage.

Molli.] i. e. *domito*: this epithet may, however, be here used to express a tender neck, unaccustomed to the yoke, not galled.

205. *Farragine.*] A mixture of various grain.

206. *Ante domandum.*] i. e. *ante quam domentur.*

208. *Lupatis.*] sc. *frenis*. The curb is said to have been called *lupatum*, because it had unequal iron teeth, like those of wolves.

213. *Montem oppositum.*] i. e. *montem interpositum*: as, whatever is interposed between two things, is *oppositum* to each.

214. *Satura.*] i. e. *plena*.

215. *Videndo.*] i. e. *dum cernitur.*

219. *Magna Sila.*] Heyne, Brunck, and Voss have adopted "*Sila*" for—*silva*, which is retained by Martyn. In *Æn.* xi, 715, we find "*ingenti Sila*," as the scene of combat between two fierce bulls. *Sila* is the name of a wooded mountain of Lucania, on the confines of the Brutii.

221. *Lavit.*] This verb adopts as well the form of the third as of the first conjugation: it cannot here be the perfect of the first, as the first syllable would in that case be long. *Ed. Valp.*

223. *Longus Olympus.*] Olympus here expresses, not the mountain, but the heavens, designated as "*longus*," i. e. *distant*; for which epithet Martyn gives the reading "*magnus*."

Nec mos bellantes una stabulare: sed alter
 Victus abit, longeque ignotis exulat oris, 225
 Multa gemens ignominiam, plagasque superbi
 Victoris, tum, quos amisit inultus, amores;
 Et stabula aspectans regnis excessit avitis.
 Ergo omni cura vires exercet, et inter
 Dura jacet pernox instrato saxa cubili, 230
 Frondibus hirsutis, et carice pastus acuta;
 Et tentat sese, atque irasci in cornua discit
 Arboris obnixus trunco, ventosque lacessit
 Ictibus, et sparsa ad pugnam proludit arena.
 Post, ubi collectum robur, viresque receptæ, 235
 Signa movet, præcepsque oblitum fertur in hostem:
 Fluctus uti medio cœpit quum albescere ponto
 Longius ex altoque sinum trahit; utque volutus

Nor do the warriors use to dwell together: but the vanquished retires, and becomes an exile in unknown distant coasts, grievously lamenting his disgrace, and the wounds of the proud victor, and his loves which he has lost unrevenged, and casting his eye back at the stalls, departs from his hereditary realms. Therefore with all diligence he exercises his strength, and obstinately makes his bed on the hard stones, and feeds on rough leaves and sharp rushes; and tries himself, and practises his horns against the trunk of a tree, and pushes against the wind, and spurning the sand prepares to fight. Afterwards, when his strength is collected, and his force regained, he marches on, and rushes headlong on his unsuspecting enemy: Just as when a wave begins to whiten far off in the middle of the sea, and swells up from the deep; and rolling to

226. *Multa.*] Used adverbially.

228. *Aspectans.*] For—*respicens*.

Excessit.] For—*exedit*: thus, where we use the present form, *he is gone*, the Latin idiom employs the perfect, *abiit*.

230. *Pernox.*] This reading appears to RŮÆUS and HEYNE more consistent with the state of a wearied bull than *pernix*, which means *swift, active, or vigorous*; though it is interpreted by SERVIVS as expressing *obstinate, persevering*.

Instrato saxa cubili.] For—*instrato saxis cubili*. HEYNE interprets "*instrato*" as, *non strato*, i. e. bare; and "*dura saxa*," as governed by *inter*, understood.

231. *Carice.*] The *carix* is a species of *rush*, but more solid, hard, and prickly at the point, than our common soft *rush*, which seems to be what the ancients called *juncus*.

232. *Irasci in cornua.*] i. e. *iratus exercere se in usum cornuum*. The same expression occurs in *Æn.* xii, 104, with the two next verses repeated; and in *Æn.* x, 725, we find "*surgentem in cornua certum*," applied to the stag, which "*insurgit in obvios cornibus*."

235. *Proludit.*] *Proludere*, *πρὸς αὐτὴν ἵσται*, to prove or essay one's power before coming to action.

236. *Signa movet.*] A metaphor taken from Roman military practices; when proceeding to remove their camp, their standards, which had been fixed in the ground, were removed. See also Book iv, 108.

Oblitum.] Who had forgotten him, and was therefore off his guard.

237. *Fluctus uti &c.*] MARTYNS'S punctuation of this passage is retained as preferable to HEYNE'S. The Poet here compares the bull's first preparing himself to renew the fight, to a wave beginning to whiten and swell, at a great distance from the shore, in the midst of the sea: then, as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the shore, like a huge mountain; so the bull comes furiously roaring against his unsuspecting enemy, and impetuously rushes upon him.

238. *Sinum trahit.*] *Sinus* usually signifies some sort of cavity, as the bosom of

Ad terras, immane sonat per saxa, neque ipso
Monte minor procumbit; at ima exæstuat unda 240
Verticibus, nigramque alte subjectat arenam.

Omne adeo genus in terris hominumque ferarumque,
Et genus æquoreum, pecudes, pictaque volucres,
In furias ignemque ruunt: amor omnibus idem.
Temporare non alio catulorum oblita læna 245
Sævior erravit campis; nec funera vulgo
Tam multa informes ursi stragemque dedere
Per silvas; tum sævus aper, tum pessima tigris.
Heu! male tum Libyæ solis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum 250
Corpora, si tantum notas odor attulit auras?
Ac nequo eos jam frena, virum, neque verbera sæva,
Non scopuli, rupesque cavæ, aut objecta retardant
Flumina, correptosque unda torquentia montes.
Ipse ruit dentesque Sabellicus exacuit sus, 255
Et pede prosubigit terram, fricat arbore costas
Atque hinc atque illinc, humerosque ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis

the land, makes a dreadful roaring among the rocks, and falls like a huge mountain; the bottom of the water boils with whirlpools, and tosses the black sand on high. Every kind also of living creatures, both men and wild beasts, and the inhabitants of the seas, cattle, and painted birds, rush into fury and flames: lust is the same in all. At no other time does the lioness, forgetting her whelps, wander over the plains with greater fierceness; nor do the shapeless bears make such havoc in the woods; then is the boar fierce, and the tiger most dangerous. Then, alas! it is ill wandering in the desert fields of Lybia. Do you not see how the horse trembles all over, if he does but smelt the well-known gales? And now neither bridles, nor the severe scourges of the riders, not rocks and caverns, and rivers interposed, that whirl mountains along with their torrents, can restrain them. Even the Sabellic boar rushes, and whets his tusks, and tears the ground with his feet, and rubs his sides backwards and forwards against a tree, and hardens his shoulders against wounds. What does the young man, in whose bones cruel love excites the mighty fire?

any person, or a bay; it is used also to express a *waving line*, in which sense it appears to be applied here, as the wave rolling in from the main breaks on the shore in a curve.

241. *Verticibus.*] *al. Forticibus.* The orthography, as given by Heyne, is to be preferred, the word being derived from *verto*.

246. *Erravit.*] Aoristically for—*errare solet*.

247. *Informes.*] i. e. *deformes*, unshapely; or *turpes*, vile.

249. *Libyæ.*] Africa is named, as abounding with the fiercest wild beasts.

254. *Correptosque unda torquentia montes.*] Expressive of the violence of the rushing waters of the rivers, which, though so violent as to sweep along immense stones (*montes*), form no barrier against the inflamed beasts. Compare v. 213.

255. *Sabellicus—sus.*] From the Sabine hills. See note on Book ii, 167.

256. *Prosubigit.*] i. e. *fodit et pedibus impellit alternis*.

Nocte natat cæca serus freta; quem super ingens 260
 Porta tonat cœli, et scopulis illisa reclamant
 Æquora; nec miseri possunt revocare parentes,
 Nec moritura super crudeli funere virgo.
 Quid lynces Bacchi variæ, et genus acre luporum,
 Atque canum? quid, quæ imbelles dant prælia cervi? 265
 Scilicet ante omnes furor est insignis equarum;
 Et mentem Venus ipsa dedit, quo tempore Glauci
 Potniades malis membra absumsere quadrigæ.
 Illas ducit amor trans Gargara, transque sonantem
 Ascanium; superant montes, et flumina tranant. 270
 Continuoque, avidis ubi subdita flamma medullis,
 Vere magis, quia vere calor redit ossibus, illæ
 Ore omnes versæ in Zephyrum stant rupibus altis,
 Exceptantque leves auras; et sæpe sine ullis
 Conjugiis vento gravidæ (mirabile dictu), 275
 Saxa per et scopulos et depressas convalles
 Diffugiunt; non, Eure, tuos, neque solis ad ortus;
 In Borean Caurumque, aut unde nigerrimus Auster

In the dead of night he swims the seas tossed with bursting storms; over whom the vast gate of heaven thunders; and whom the seas dashed on the rocks forbidding; nor can his miserable parents recall him, nor the maid whose death must be the consequence of his unhappy end. What do the spotted ounces of Bacchus, and the fierce kind of wolves, and dogs? What do the timorous stags, what fierce war do they wage? But the rage of mares far exceeds all the rest; and Venus herself inspired them, when the Potnian mares tore Glaucus in pieces with their jaws. Lust leads them beyond Gargarus, and beyond roaring Ascanius: they climb over the mountains, and swim through the rivers; and no sooner has the flame insinuated itself into their marrow, especially in the spring, for in the spring the heat returns into their bones, but all turning their faces to the west wind, they stand on the rocks, and receive the gentle breeze, and often, wonderful to tell! without the stallion's assistance, being impregnated by the wind, they fly over hills, and rocks, and dales; not towards thy rising, O Æurus, nor towards that of the sun, nor towards Boreas or Caurus, or whence black Auster

260. *Natat.*] Alluding to the story of Leander, who nightly swam across the Hellespont to visit his mistress Hero.

Cæca.] i. e. *tenebrosa*.

261. *Porta—cæli.*] The Poetic fiction of the palace of heaven, implies the existence of *limina, fores, portas*, &c. Thus Homer speaks of “*πυλαι—οὐρανοῦ, ἃς ἔχον Ὠρεαι*” Il. v. 749.

263. *Crudeli funere.*] i. e. *acerba morte*.

264. *Lynces Bacchi variæ.*] The ounce or *lynx*, the tiger, and the leopard, are said to be the animals by which the chariot of Bacchus was drawn. The *lynx* is of a reddish colour, like a fox, marked with black spots; hence the epithet “*variæ*,” i. e. *maculosa*.

267.—8. *Glauci Potniades.*] Glaucus, the

son of Sisyphus, lived at *Potnia*, a town of Bœotia, near Thebes; he is said to have been torn to pieces by his mares, infuriated at the instigation of Venus, who was incensed against him. See Eurip. Phœniss. 1130, *Ποτνιαδὶ; πῶλοι*.

269. *Gargara.*] See note on Book i. 102.

270. *Ascanium.*] *Ascanius* was the name of a lake in Bithynia, near Mount Olympus, as also of a river flowing from it; the latter is here meant, but used for any river, as *Gargara* is for any mountain.

273. *Versæ in Zephyrum.*] Homer speaks of the horses of Achilles, as being begotten by the west wind. See Il. xvi. 150, &c.

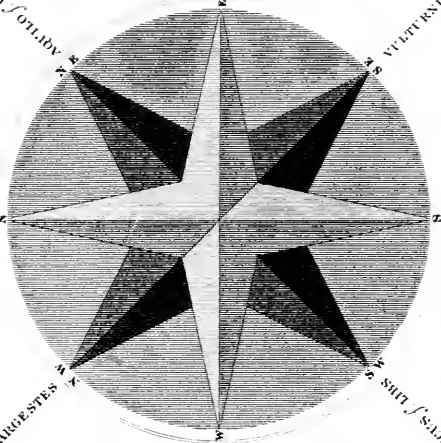
278. *Caurum.*] *Caurus* or *Corus*, is, according to Pliny, the north-west wind;

SEPTEM
TRIO /
APARCTIAS



CORUS / ARCESTES

APOLLO / BORIAS



FAVONIUS / ZEPHYRUS

E. SUBSOLANUS / APELOTES

AFRIGUS / LIBRIS

VELUTRUS / FEFUS

AUSTER /
NOTUS

VENTI SECUNDUM VETERUM DESCRIPTIONEM.



Nascitur, et pluvio contristat frigore cœlum.

Hic demum, Hippomanes vero quod nomine dicunt 280

Pastores, lentum distillat ab inguine virus.

Hippomanes, quod sæpe malæ legere novercæ,

Miscueruntque herbas, et non innoxia verba.

Sed fugit interea fugit irreparabile tempus,
Singula dum capti circumvectamur amore. 285

Hoc satis armentis: superat pars altera curæ,

Lanigeros agitare greges, hirtasque capellas:

Hic labor: hinc laudem fortes sperate coloni.

Nec sum animi dubius, verbis ea vincere magnum

Quam sit, et angustis hunc addere rebus honorem. 290

Sed me Parnasi deserta per ardua dulcis

Raptat amor. Juvat ire jugis, qua nulla priorum

arises, and saddens all the sky with cold rain. Hence a slimy juice at length distils from their groins, which the shepherds properly call Hippomanes. The Hippomanes is often gathered by wicked stepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time, flies away, whilst we, being drawn away by love, pursue so many particulars. Enough of herds; there remains another part of our care, to manage the woolly flocks, and the shaggy goats. This is a labour: hence, ye stroug husbandmen, hope for praise. Nor am I at all ignorant, how difficult it is to raise this subject with lofty expressions, and to add due honour to so low an argument. But sweet love carries me away through the rugged deserts of Parnassus; I delight in passing over the hills, where no track of the ancients

though Aulus Gellius speaks of it as the south-west, which is opposed to Virgil's description of it in v. 356, as an exceedingly cold wind. For the ancient division of the points of the compass, which Pliny divides into eight parts, see the annexed Plate, representing the directions of the several winds and their designations; the first mentioned being the Latin name, and the second that derived from the Greek.

Nigerrimus Auster.] The South wind is called black, because it is generally attended with lowering weather.

279. *Frigore, &c.*] Commentators dispute much about this expression, as applied here to the south wind; yet it admits of easy explanation, from the circumstance of rain being necessarily accompanied by comparative coldness of atmosphere. "*Pluvio frigore,*" may be considered the same as *pluvius frigidus*, or cold rain. Hence, in Book iv, 261, "*frigidus Auster;*" and in Book ii, 462, "*humidus Auster.*"

280. *Hic.*] Used here for—*tunc*; as in *Æn.* i, 728, 9; "*Hic regina—poposcit Implevitque mero pateram, &c.*" Martyn gives the reading—*hinc*.

Hippomanes.] From *ἵππος*, and *μαίνομαι*.

Vero—nomine.] Marking, that this name is properly given to the slime spoken of, while it is erroneously applied, sometimes to an herb, but more commonly to the tubercle, said to be found on the forehead of a young colt, when he is just foaled; which latter was sought for in incantations, as mentioned by Virgil, in *Æn.* iv, 515—6.

281. *Virus.*] This word does not signify here a poison, but a humour.

282. *Malæ—novercæ.*] i. e. *sævæ novercæ*; as expressed in Book ii, 123.

283. *Miscueruntque &c.*] See Book ii, 129.

285. *Capti—amore.*] i. e. *capti harum rerum studiis*.

Circumvectamur.] Continuing the allusion to a voyage; *coasting and examining.* *Ed. Valp.*

286. *Superat &c.*] The Poet now proceeds to treat of the management of sheep and goats.

287. *Lanigeros agitare greges, &c.*] To discuss the subject of sheep, &c.

291. *Parnasi.*] Mount Parnassus, in Phocis, sacred to Apollo and the Muses. This name, though written in Greek with *σσ*, is found in all the ancient MSS. of Virgil with a single consonant.

Castaliam molli devertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore sonandum.

Incipiens stabulis edico in mollibus herbam

295

Carpere oves, dum mox frondosa reducitur æstas;

Et multa duram stipula filicumque maniplis

Sternere subter humum, glacies ne frigida lædat

Molle pecus, scabiemque ferat turpesque podagras.

Post hinc digressus jubeo frondentia capris

300

Arbuta sufficere, et fluvios præbere recentes;

Et stabula a ventis hiberno opponere soli

Ad medium conversa diem; quum frigidus olim

Jam cadit, extremoque irrorat Aquarius anno.

Hæ quoque non cura nobis levior tuendæ,

305

Nec minor usus erit: quamvis Milesia magno

turns with an easy descent to Castalia. Now, O adored Pales, now must I raise my strain. In the first place I pronounce that sheep should be foddered in soft cotes, till the leafy summer returns; and that the hard ground should be strewn with a good quantity of straw, and bundles of brakes; that cold ice may not hurt the tender cattle, and bring the scab and foul goats. Then leaving the sheep, I order the leafy arbutus to suffice the goats, and that they should have fresh water, and that the cotes should be turned from the winds opposite to the winter sun, being exposed to the south; when cold Aquarius now sets, and pours forth his water at the end of the year. Nor are these to be tended by us with less care, nor are they less useful, though the Milesian

293. *Castaliam*.] sc. *ad fontem Castaliam*; the Castalian spring, sacred to the Muses, flowed from Parnassus.

Molli—clivo.] *Clivus*, signifying the slope of a hill, may express either ascent or descent: the epithet "*molli*" is here used, perhaps, in reference to the situation of the spring, which was near the foot of the mountain, before the slope becomes steep.

Devertitur.] For—*devertit se*.

294. *Pales*.] See note on v. 1.

295. He begins this part of his subject by treating of the care of sheep and goats, during the winter season.

Incipiens.] For—*Principio*.

Mollibus.] In reference to the direction given in v. 297.

296. *Carpere*.] sc. *e præsepi*, in which the fodder is placed.

297—3. *Duram—humum*.] The sheep-cotes were usually paved with stones.

299. *Scabiem*.] Columella observes that no animal is so subject to the scab as sheep.

Turpesque podagras.] *Podagra* is a disease in the feet; probably the foot-rot: to which he applies the epithet *turpis*, offensive. Ed. Valp.

300—1. *Frondentia—Arbuta*.] "*Arbuta*" is here used for the trees, and not for the fruit, as in Book i, 143; being evergreens, they are "*frondentia*" even in winter, of which season the Poet is now speaking. Columella mentions the *arbutus* among those shrubs which are coveted by goats.

302. *A ventis*.] sc. *aversa*.

303. *Ad medium—diem*.] i. e. *Ad meridiem*.

Quum frigidus olim.] Voss prefers the reading of one MS. *dum*, in the same sense as in v. 296; i. e. goats are to be foddered and protected during the winter, till Aquarius sets. With the reading of the text, "*olim*" seems to point at an indefinite period of time, as in English, *once*; i. e. when Aquarius once sets. Ed. Valp.

304. *Extremo—anno*.] Ruasus observes that Virgil must have considered the new year as commencing in March, as *Aquarius* rises about the middle of January, and sets in the middle of February.

305. *Leviore*.] sc. *quam oves*.

306—7. *Milesia—velleri*.] *Miletus*, a city on the borders of Ionia and Caria, was famous for the best wool, of which the Milesian garments were made; these were in high estimation for their delicate soft-

Vellera mutantur Tyrios incocta rubores.
 Densior hinc soboles; hinc largi copia lactis.
 Quam magis exhausto spumaverit ubere muletra,
 Læta magis pressis manabunt flumina mammis. 310
 Nec minus interea barbas incanaque menta,
 Cinyphii tondent hirci, setasque comantes,
 Usus in castrorum, et miseris velamina nautis.
 Pascuntur vero silvas et summa Lycæi,
 Horrentesque rubos, et amantes ardua dumos; 315
 Atque ipsæ memores redeunt in tecta, suosque
 Ducunt, et gravido superant vix ubere limen.
 Ergo omni studio glaciem ventosque nivales,
 Quo minor est illis curæ mortalis egestas,
 Avertes; victumque feres, et virgea lætus 320
 Pabula; nec tota claudes fœnilia bruma.

fleeces being stained with Tyrian dye sell for a large price. These are more fruitful; these afford a greater plenty of milk. The more the pail froths with their exhausted udders, the larger streams will flow from their pressed dugs. Besides, the beards and hoary chins, and shaggy hairs of the Cinyphian goats are shorn, for the use of the camps, and for coverings to miserable mariners. But they feed in the woods, and on the summits of Lycæus, and browse on the prickly braubles, and the bushes that love high places; and the she goats remember to return to their cotes of their own accord, and carry their kids with them, and can scarce step over the threshold with their swelling udders. Therefore, as they take less care to provide against want, you must be the more careful to defend them from ice and snowy winds; and joyfully supply them with food, and twiggy pasture; nor must you shut up your stores of hay during the whole winter.

ness. The fleeces of Milesian wool are here used to express wool in general.

Magno mutantur.] i. e. *magno pretio emantur*: the term "*mutantur*" alludes to the ancient custom of changing one commodity for another, before the general use of money.

307. *Tyrios incocta rubores.*] For—*Tyriis incocta ruboribus*. See v. 17.

309—10. *Quam magis — mugis.*] With the ellipsis of *tam*.

310. *Læta.*] See note on Book i, 1.

312. *Cinyphii tondent hirci.*] Some grammarians consider "*Cinyphii hirci*" to be the nominative, and "*tondent*" to be put for *tondentur*; but the more natural construction is to understand *pastores* or *homines* as the subject of the verb, and "*Cinyphii, &c.*" as in the Gen. The *Cinyps* was a river in the district of Africa, now called Tripoly, mentioned by Herodotus, iv, 192. This country was famous for goats with the longest hair; whence these animals are often called *Cinyphian*.

314. *Pascuntur — silvas.*] A Greek con-

traction for *pascuntur* or *depascuntur silvis*; a similar instance occurs in Book iv, 181. Some explain "*silvas*" as *per silvas*, which the passage referred to proves to be an unnecessary interpretation.

Lycæi.] *Lycæus* is a mountain of Arcadia; put here for mountains in general.

315. *Rubos.*] *Rubus* is the bramble or blackberry bush.

316. *Ipsæ — redeunt.*] sc. *capræ sponte redeunt*.

Suos.] sc. *fetus*, i. e. *hædos*.

319. *Quo minor &c.*] Martyn strangely renders this verse in a sense totally different from that which he correctly observes in a note that the words bear; namely, that *as goats give man so little trouble in other respects, he ought in justice to take care of them, and allow them a sufficient quantity of food in winter*. The words "*Est illis egestas*" plainly express the same as—*illi egent*.

321. *Fœnilia*] *Hay-stores*. Sometimes during the winter the goats should be supplied with hay.

At vero, Zephyris quum læta vocantibus æstas,
 In saltus utrumque gregem atque in pascua mittes.
 Luciferi primo cum sidere frigida rura
 Carpatum, dum mane novum, dum gramina canent, 325
 Et ros in tenera pecori gratissimus herba.
 Inde, ubi quarta sitim cœli collegerit hora,
 Et cantu querulæ rumpent arbusta cicadæ;
 Ad puteos aut alta greges ad stagna jubeto
 Currentem ilignis potare canalibus undam; 330
 Æstibus at mediis umbrosam exquirere vallem,
 Sicubi magna Jovis antiquo robore quercus
 Ingentes tendat ramos; aut sicubi nigrum
 Illicibus crebris sacra nemus accubet umbra;
 Tum tenues dare rursus aquas, et pascere rursus 335
 Solis ad occasum: quum frigidus aëra vesper

But when the warm weather rejoices with inviting Zephyrs, you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the rising of Lucifer, whilst the morning is first new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle. And then when the fourth hour of heaven shall have brought on thirst, and the complaining *cicadæ* shall rend the trees with their singing; command the flocks to drink the running water in oaken troughs, at the wells, or at the deep pools; but in the heat of noon let them seek the shady valley, where some large old oak of Jupiter extends its spreading boughs; or where some dusky grove of thick holm-oaks lets fall its sacred shade; then let them have clear water again, and be fed again at the setting of the sun; when cool Vesper

322. Directions are now given for the management of sheep and goats, when the weather begins to grow warm.

323. *Utrumque gregem.*] sc. *ovium et caprarum*.

324. *Luciferi.*] The planet Venus is called *Lucifer* (i. e. *lucem ferens*), when she appears in the morning.

324—5. *Rura Carpatum.*] i. e. *ipsi carpatum viam ad rura*; let us hasten to. See note on v. 142. Servius interprets these words as expressing, "*rura carpere cogamus capras*;" let us lead forth the flocks, *ad carpenda rura*, i. e. *gramina*. Both interpretations are included in the following proposed by Heyne—"eum grege pereremus rura"—with the flock let us traverse the fields.

326. *Et ros &c.*] See *Æclog.* viii, 15.

327. *Quarta—cœli—hora.*] As the Romans divided the day, whether long or short, into twelve portions or hours, the length of these of course varied. At the equinox, the fourth hour would be at ten in the morning, as with us at that period; but at the solstice, when the day in Italy is

about fifteen hours long, it will be about half an hour earlier.

327. *Sitim—Collegerit.*] So Horace, *Od.* IV, xii, 13; "*Aduxere sitim tempora, Virgili.*"

328. *Cicadæ.*] The *cicadæ* is an insect very common in southern countries, that, in the summer months, as soon as the sun grows hot, sits on trees, making a shrill noise, much louder than a grasshopper. It is the same as the Greek *κίττις*, the representation of which, in gold, was worn in the hair as an ornament by many of the Athenians.

Rumpent arbusta.] In our language we employ a similar figure expressive of the effect of an overpowering noise which produces deafness—"to break the drum of the ear."

330. *Ilignis*] i. e. *factis ex ilice*.

333. *Jovis.*] The last syllable is here long by the *Cæsura*.

334. *Accubet.*] i. e. *adstet*; is at hand; or simply for—*situm sit*, as in *Hor. Od.* IV. xii, 18? "*qui nunc Sulpicii accubet horreis.*"

Temperat, et saltus reficit jam roscida luna,
Litoraue aleyonen resonant, acalanthida dumi.

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis? 340

Sæpe diem noctemque, et totum ex ordine mensem

Pascitur itque pecus longa in deserta sine ullis

Hospitiis: tantum campi jacet. Omnia secum

Armentarius Afer agit, tectumque, Laremque,

Armaque, Amyclæumque canem, Cressamque pharetram. 345

Non secus ac patriis acer Romanus in armis

Injusto sub fasce viam quum carpit, et hosti

Ante expectatum positus stat in agmine castris.

At non, qua Scythiæ gentes, Mæotique unda,

temper the air, and the dewy moon now refreshes the lawns, and the shores resound with halecyons, and the bushes with gold-finches. Why should my verse proceed to tell you of the shepherds of Libya, and their thinly inhabited cottages? Their flocks often graze both day and night, for a whole month together, and go through long deserts, without any fixed abode: so far do the plains extend. The African shepherd carries his all with him, his house, his gods, his arms, his Amyclean dog, and his Cretan quiver. Just as when the fierce Roman under arms takes his way under a heavy load, and pitches his camp against an enemy before he is expected. But quite otherwise, where are the Scythian nations, and the water of Mæotis,

337. *Roscida luna.*] The dew falling while the moon shines, was ascribed to her as producing it: the similar epithet—*roriflua*, is also applied to the moon.

338. *Aleyonen.*] See note on Book i, 399.

Acalanthida.] The *acalanthis* is supposed to be the same as our *goldfinch*, which was once called *thistle-finch*: this latter designation corresponds with the supposed derivation of the Greek or Latin name, as from *ἀκανθα*, a *prickle*, this bird being observed to frequent places where thistles abound, the seeds of which are its food.

339. A digression on the Libyan shepherds wandering with their flocks over boundless plains; with which description is contrasted that of the cattle and climate of Scythia.

Pastores Libyæ.] The *Numidians*, or *Nomades*, so called from *νομήν*, *pasture*, as they shifted their quarters according as their flocks required fresh pasturage.

340. *Raris habitata mapalia tectis.*] The "*mapalia*," or Numidian *huts*, are described by Sallust, *Bel. Jugurth. c.* 21. The words "*raris tectis*," represent them as few and straggling, not forming villages.

242—3. *Sine ullis Hospitiis.*] i. e. *sine ullis stabulis*; a similar expression, applied to bees, occurs in Book iv, 24.

341. *Armentarius.*] One who *agit armentum*; a herdsman.

345. *Amyclæumque canem.*] *Amyclæ* was famous for the best dogs. See note on v. 89.

346. The Poet here compares the African, loaded with his arms and baggage, to a Roman soldier on an expedition.

347. *Injusto sub fasce.*] i. e. *magno sub onere*. The epithet "*injusto*" is here applied in the same sense as *iniquo* is to *pondere*; or, as the ordinary baggage (60 lbs. in weight), which soldiers were obliged to carry with them, would be esteemed *justus fascis*, a reasonable burden; whatever exceeded this might properly be called "*injustus fascis*." We learn from Cicero (*Tusc. ii.* 37), that the Roman soldier carried, not only his shield, sword, and helmet, but also provision for two or three weeks, besides utensils and stakes.

347—8. *Hosti Ante expectatum*] i. e. *antequam hostis expectaret*; *ἀπροσδοκήτως*.

349. From Africa, the Poet passes to Scythia, and describes the manners of the Northern shepherds.

Scythiæ gentes.] The ancients called all the northern nations, *Scythians*.

Mæotique unda.] The *Palus Mæotis*, or sea of Azof.

Turbidus et torquens flaventes Ister arenas: 350
 Quaque redit medium Rhodope porrecta sub axem.
 Illic clausa tenent stabulis armenta; neque ullæ
 Aut herbæ campo apparent aut arbore frondes:
 Sed jacet aggeribus niveis informis et alto
 Terra gelu late, septemque assurgit in ulnas. 355
 Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras;
 Nec quum invecus equis altum petit æthera; nec quum
 Præcipitem Oceani rubro lavit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ, 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius, patulis nunc hospita plaustis.
 Æraque dissiliunt vulgo, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,

and where the turbid Ister rolls the yellow sands; and where Rhodope returns, being extended under the middle of the pole. There they keep their herds shut up in stalls; and no herbs appear in the fields, no leaves on the trees: the earth lies deformed with heaps of snow, and deep frost, and rises seven ells in height. There is always winter, always north-west winds blowing cold. And then the sun hardly ever dispels the pale shades; neither when being carried by his horses he mounts the sky; nor when he washes his headlong chariot in the red waves of the ocean. Sudden crusts grow over the running river, and the water now sustains iron wheels on its back, and what before admitted broad ships, now is made a road for carriages. And brass frequently bursts in sunder, their clothes freeze on their backs, and they cleave the liquid wine with axes,

350. *Ister.*] See note on Book ii, 497.

351. *Rhodope.*] The chain of mountains in Thrace bearing this name, extending to the East, joins the Hæmus; then, parting from it, it turns again to the North, which appears to be expressed in the words "*redit porrecta*:" Heyne, however, interprets them as expressing simply "*porrecta est*."

355. *Ulnas.*] The length of this measure is variously stated. Servius, in treating of this passage, derives the word from *ἄλιν*, limiting its length to a cubit, or that of the arm, measured from the elbow to the end of the fore-finger; but in treating of the same word, as occurring in Eclog. iii, 105, he derives it from *ἄλιναι*, in the plural, making it equal to the length of both arms extended, measured from the extremity of one fore-finger to that of the other.

357. *Tum Sol &c.*] This and the following lines are an imitation of Homer's description of the region inhabited by the Cimmerians, being part of the country here described by Virgil. See *Odyss.* xi, 15—20.

359. *Oceani rubro.*] Red, from the reflection of the rays of the setting sun.

360. *Crustæ.*] *Crusta* is derived, by Voss, from *κρύος*, frost; hence it properly signifies, a coat of ice frozen.

362. *Puppibus &c.*] Strabo mentions the freezing of the Palus Mæotis so hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, on the same spot, where, in the following summer, he vanquished them in a sea fight.

Patulis.] Martyn, placing the comma after "*patulis*," refers this epithet to "*Puppibus*;" but Heyne adopts the punctuation of the text, more significantly connecting the adj. with "*plaustis*," the weight of which is thereby marked, and consequently the hardness of the ice more strongly expressed.

363. *Æraque dissiliunt.*] Eratosthenes, as quoted by Strabo, speaks of a copper or brazen vessel being placed in a temple of Æsculapius, in memory of its having been burst by frost.

364. *Humida vina.*] The epithet "*humida*" is applied to "*vina*," to express

Et totæ solidam in glaciem vertere lacunæ,	365
Stiriaque impexis induruit horrida barbis.	
Interea toto non secius aëre ningit;	
Intereunt pecudes, stant circumfusa pruinis	
Corpora magna boum; confertoque agmine cervi	
Torpent mole nova, et summis vix cornibus extant.	370
Hos non immissis canibus, non cassibus ullis,	
Puniceæve agitant pavidos formidine pinnae:	
Sed frustra oppositum trudentes pectore montem	
Comminus obtruncant ferro, graviterque rudentes	
Cædunt, et magno læti clamore reportant.	375
Ipsi in defossis specubus secura sub alta	
Otia agunt terra, congestaque robora, totasque	
Adolvere focus ulmos, ignique dedere.	
Hic noctem ludo ducunt, et pocula læti	
Fermento atque acidis imitantur vitea sorbis.	380

and whole pools are turned into solid ice, and rigid icicles harden on their uncombed beards. In the mean while it snows incessantly over all the air; the cattle perish, the large bodies of oxen stand covered with frost; and whole herds of deer lie benumbed under an unusual weight, and scarce the tips of their horns appear. These are not hunted with dogs, or ensnared with toils, or affrighted with crimson feathers: but they are stabbed directly, whilst they vainly strive to move the opposing hill, and make a loud braying, and are carried home with a joyful noise. The inhabitants themselves live in secure rest in caves which they have digged deep in the ground, and roll whole oaks and elms to the hearth, and set them on fire. Here they spend the night in sport, and imitate the juice of the grape with barn and sour services.

the great severity of the cold; that even wine, which preserves its fluidity during the coldest weather in other countries, is so hard frozen in these northern regions, as to require to be cut with hatchets. Ovid, who was banished to the mouth of the Danube, uses the epithet "*nda*" with "*rina*," in giving a similar instance of the intensity of the cold. See de Trist. iii, Ec. x. But in *Ed. Valp.*, a commentator is mentioned as maintaining, that "*humida*," must here import, *diluted with water*, asserting that pure wine never freezes.

365. *Vertere*.] sc. *se*; i. e. *verti solent*.

367. *Non secius*.] sc. *atque ante*. Not slower than when it began.

368. *Pruinis*.] For—*nivibus*.

370. *Mole nova*.] sc. *nivis*.

371. *Cassibus*.] *Casses*, generally occurring in the plural, signifies—*hunters' nets*;—in Book iv, 237, it is used to express—a *spider's web*, as made to catch flies.

372. *Formidine*.] A cord to which feathers, variously coloured, were attached,

was called *formido*; this being extended, scared the deer into the toils. Thus, in *Æn.* xii, 750—1; "*Cervum—septum formidine pinnae*, Venator cursu canis et latratibus instat."

Pinnae.] al. *pennae*.

373. *Montem*.] i. e. *molem nivis*.

374. *Comminus*.] As opposed to *eminus*, from a distance: not in the sense given by Martyn, who renders it "*directly*."

377. *Totasque*.] The *que* coalesces with the first syllable of the next verse.

378. *Adolvere—dedere*.] *Horistically* for *adolvere solent—dare solent*.

379—80. *Pocula—ritea*.] For—*vinum*.

380. *Fermento*.] i. e. *hordeo aut frumento fermentato*, steeped, or fermented grain. Martyn proposes to read *frumento*, as Tacitus, de Mor. Germ. c. 23, says expressly, that the common drink of that people was—"humor ex hordeo aut frumento, in quamdam similitudinem vini corruptus."

Acidis—sorbis.] *Sorbum* is the fruit of the service tree, mentioned by Pliny, Lib.

Talis Hyperboreo septem subjecta trioni,
 Gens effrena virum Rhipæo tunditur Euro,
 Et pecudum fulvis velatur corpora setis.

Si tibi lanitium curæ: primum aspera silva,
 Lappæque tribulique absint; fuge pabula læta; 385
 Continuoque greges villis lege mollibus albos
 Illum autem, quamvis aries sit candidus ipse,
 Nigra subest udo tantum cui lingua palato,
 Rejice, ne maculis infuscet vellera pullis
 Nascentum; plenoque alium circumspice campo. 390
 Munere sic niveo lanæ, credere dignum est,
 Pan deus Arcadiæ captam te, Luna, fefellit,
 In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytisum lotosque frequentes
 Ipse manu, salsasque ferat præsepibus herbas. 395

Such is the unbridled nation of men, who live under the north pole, and are pierced by the Rhipæan east wind, and have their bodies covered with the yellow spoils of beasts. If wool is your care: in the first place avoid prickly bushes, and burrs, and caltrops; and shun the fat pastures; and from the beginning choose for your flock those which are white with soft wool. Nay, though the ram should be of the purest white, yet if his tongue be black under his moist palate, reject him, for fear he should sully the fleece of his offspring with dusky spots; and search all over the plain for another. Thus Pan the god of Arcadia, if we may give credit to the story, deceived thee, O Moon, being captivated with a snowy offering of wool; nor did you despise his invitation to come into the lofty woods. But those who desire to have milk, must give them with their own hands plenty of cytisus and water-lilies, and lay salt herbs in their cribs.

xv, c. 24, of which a liquor was made resembling cider.

381. *Septem—trioni.*] By Tmesis, for *Septentrioni*, or *Septentrioni*, i. e. *polo Septentrionali*, the North Pole. The *Septentriones* are the two northern constellations, commonly known by the names of the greater and lesser Bear, in each of which are seven stars, placed nearly in the same order, and which were fancied by the ancients to represent a waggon; they were therefore called *αμαζαρ* whence we also call the seven stars of the greater Bear—*Charles's Wain*. Ælius and Varro, as quoted by Aulus Gellius, say, that *triones* is as it were *terriones*, and was a name by which the old husbandmen called a team of oxen.

382. *Rhipæo—Euro.*] The East wind is here designated "*Rhipæo*," to express its attendant coldness. See note on v. 196.

384. The Poet now proceeds to give directions about wool, and the choice of sheep, particularly of the rams.

385. *Lappæque tribulique.*] See note on Book i, 153.

Fuge pabula læta.] The wool is thought

not to be so good, if the cattle are very fat. Columella mentions the poor lands about Parma and Modena, as feeding the most valuable sheep.

392. *Pan—fefellit.*] The fable alluded to seems to be, that Pan assumed the form of a snow-white ram, by which Luna was deceived, as Europa was by Jupiter under the form of a white bull.

394. *Cytisum.*] See note on Book ii, 431.

Lotosque.] The *lotus* here spoken of differs from that mentioned in Book ii, 84; this being a plant which grows in great plenty about the Nile, and is said by Prosper Alpinus, an author who travelled into Egypt, not to differ at all from our large white water lily. Pliny, however, Lib. xiii, c. 17, says, that the Italian *lotus* was very common amongst them, but differed from the African.

395. *Salsasque—herbas.*] "*Salsas*" here signifies—*sprinkled with salt*. Columella recommends salt to be given to sheep when they are sick, and refuse their food or drink.

Hinc et amant fluvios magis, ac magis ubera tendunt,
 Et salis occultum referunt in lacte saporem.
 Multi jam excretos prohibent a matribus hædos,
 Primaque ferratris præfigunt ora capistris.
 Quod surgente die mulserè horisque diurnis, 400
 Nocte premunt; quod jam tenebris et sole cadente,
 Sub lucem exportans calathis adit oppida pastor:
 Aut parco sale contingunt, hiemique reponunt.
 Nec tibi cura canum fuerit postrema: sed una
 Veloces Spartæ catulos acremque Molossum 405
 Pasce sero pingui. Nunquam custodibus illis
 Nocturnum stabulis furem, incursusque luporum,
 Aut impacatos a tergo horrebis Iberos.
 Sæpe etiam cursu timidos agitabis onagros,
 Et canibus leporem, canibus venabere damas. 410
 Sæpe volutabris pulsos silvestribus apros
 Latratu turbabis agens, montesque per altos
 Ingentem clamore premes ad retia cervum.

This makes them fonder of drinking, and more distends their udders, and gives an obscure relish of salt to the milk. Many restrain the kids from their dams as soon as they are grown big, and fasten muzzles with iron spikes about their mouths. What they have milked at sun-rising and in the day time, they press at night; but what they milk in the night and at sun-setting, the shepherd carries at day-break in baskets to the town; or else they mix it with a small quantity of salt, and lay it up for winter. Nor let your care of dogs be the last: but feed with fattening whey the swift hounds of Sparta, and the fierce mastiff of Molossia; trusting to those guards you need never to fear the nightly robber in your fold, nor the incursions of wolves, nor the restless Spaniards coming upon you by stealth. With dogs you will often course the timorous wild asses, with dogs you will hunt the hare and hind. Oftentimes also with the barking of your dogs you will rouse the wild boar from his muddy habitations, and with their noise drive the vast stag over the lofty mountains into the toils.

396. *Tendunt.*] For—*distendunt*.

398. *Excretos.*] Servius interprets this word as *validiores*, considering it as a participle of *exresco*. Heyne suggests that, as *cretus* from *creescere* is sometimes used for *natus*, so "*jam excretos*" may here be intended to express—as soon as born. Others explain it as if formed from *excerno*, to set apart.

399. *Ferratris—capistris.*] These are muzzles with iron spikes, which did not confine the mouth of the lamb or kid, but were so fastened about the snout (*prima ora*), as to prick the dam, if she offered to let the young one suck.

402. *Calathis.*] *sc. vimineis*; made of osiers.

404. The care of dogs is now treated of.

405. *Spartæ catulos.*] The dogs of Sparta, as of Laconia in general, were famous; thus, we have had already *Taygetique canes* and *Anjelæumque canem*, v. 345.

Acremque Molossum.] This dog has its name from *Molossia*, a city of Epirus.

408. *A tergo.*] Heyne interprets this phrase as if expressing—in *vicinitate*. Does it not rather signify—*unexpectedly*, as any thing unseen which approaches on the rear by stealth?

Iberos.] Spain was called *Iberia* from the river *Iberus* (now the Ebro;); hence the name *Iberi* for Spaniards, who were a people noted for rapine and plunder; they are therefore here mentioned as expressive of robbers in general.

409. *Onagros.*] The *onager*, or *wild ass*, was found in Phrygia, Lycaonia, and Arabia, as it is at present in Syria. Being animals of great speed, they are, perhaps, introduced here, merely to mark the excellence of the dogs; as we have no authority for supposing that they were ever found in Italy.

411. *Volutabris.*] This word properly signifies the muddy places in which swine delight to roll; *sloughs*.

Disce et odoratam stabulis accendere cedrum,
 Galbaneoque agitare graves nidore chelydros. 415
 Sæpe sub immotis præsepibus aut mala tactu
 Vipera delituit, cœlumque exterrita fugit;
 Aut tecto adsuetus coluber succedere et umbræ,
 Pestis acerba boum, pecorique adspargere virus,
 Fovit humum. Cape saxa manu, cape robora, pastor, 420
 Tollentemque minas et sibila colla tumentem
 Dejice; jamque fuga timidum caput abdidit alte,
 Quum mediî nexus extremaque agmina caudæ
 Solvuntur, tardosque trahit sinus ultimus orbes.
 Est etiam ille malus Calabris in saltibus anguis, 425
 Squamea convolvens sublato pectore terga,
 Atque notis longum maculosus grandibus alvum:
 Qui, dum amnes ulli rumpuntur fontibus, et dum
 Vere madent udo terræ ac pluvialibus austris,
 Stagna colit, ripisque habitans, hic piscibus atram 430
 Improbus ingluviem ranisque loquacibus explet.

Learn also to burn the odorous cedar in your folds, and to drive away the stinking chelydri with the strong smell of galbanum. Often under the neglected mangers either the viper of dangerous touch conceals itself, and affrighted flies the light; or that snake, the dreadful plague of kine, which uses to creep into houses and shady places, and spread his venom on the cattle, keeps close to the ground. Be quick with stones, shepherd, be quick with clubs; and, whilst he rises threatening, and swells his hissing neck, knock him down; and now he is fled, and hides his fearful head; and his middle folds, and the last wreaths of his tail are extended, and his utmost spires are slowly dragged along. There is also that grievous snake in the Calabrian lawns, raising his breast, and waving his scaly back, and having his long belly marked with large spots: who, so long as any rivers burst from their springs, and whilst the lands are moist with the dewy spring and rainy south winds, frequents the pools, and making his habitation in the banks, greedily craves his horrid maw with fishes and loquacious frogs.

414. Evils to which domestic animals are exposed, and the precautions to be taken, are now treated of.

415. *Galbaneo—nidore.*] *Columella* mentions, as an antidote against serpents, *Galbanum*, which is the gum of a plant called *Ferula*, growing in Syria, of a very strong smell; the fume of it was said to drive away serpents.

Graves—chelydros.] The *Chelydrus* is a species of venomous serpent, the smell of which is most offensive; hence the epithet *graves*, here given.

417. *Cœlum.*] For—*lucem*.

420. *Fovit humum.*] *Fovere* properly signifies to cherish or embrace; hence it expresses assiduous attention to any thing; *fovere humum*, therefore, means—to keep

close to the ground; as in *Æn.* ix, 57, *castra fovere*, to keep close within the camp.

422. *Alte.*] sc. *in terra*.

423. *Agmina caudæ.*] The term “*agmina*” expresses the great length of the reptile, as *agmen* properly signifies—an army in line of march.

424. *Solvuntur.*] For—*Solvunt se*.

425. *Ille malus—anguis.*] The Poet here describes the *Chersydrus*, which is so called from *χέρσος*, earth, and *ὕδωρ*, water; because it is amphibious.

428. *Rumpuntur.*] For—*rumpunt se*, or *erumpunt*.

430. *Illic.*] i. e. *in ripis*.

431. *Improbus.*] See note on Book i, 119.

Ingluviem.] For—*gulam* or *ventrem*;—*ingluviem* properly signifies the *craw* of a bird.

Postquam exusta palus, terræque ardore dehiscunt;
 Exilit in siccum, et flammantia lumina torquens
 Sæviti agris, asperque siti atque exterritus æstu.
 Nec mihi tum molles sub divo carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas:
 Quum positis novus exuviis nitidusque juvena
 Volvitur, aut catulos tectis aut ova relinquens,
 Arduus ad solem et linguis micat ore trisulcis.
 Morborum quoque te causas et signa docebo. 440
 Turpis oves tentat scabies, ubi frigidus imber
 Altius ad vivum persedit, et horrida cano
 Bruma gelu; vel quum tonsis illotus adhæsit
 Sudor, et hirsuti secuierunt corpora vepres.
 Dulcibus idcirco fluviis pecus omne magistri 445
 Perfundunt, udisque aries in gurgite villis
 Mersatur, missusque secundo defluit amni;
 Aut tonsum tristi contingunt corpus amurea,
 Et spumas miscent argenti, vivaque sulfura,

But after the fen is burnt up, and the earth gapes with heat, he leaps on the dry ground, and rolling his flaming eyes rages in the fields, being exasperated by thirst, and terrified with the heat. May I never at such a time indulge myself in sleeping in the open air, or lie upon the grass on the edge of a wood: when renewed by casting its slough, and glittering with youth, it leaves its young ones or eggs at home, and slides along, raising itself up to the sun, and brandishes its three-forked tongue. I will also teach you the causes and signs of their diseases. The filthy scab afflicts the sheep, when a cold rain, and winter stiff with hoary frost, have pierced them to the quick; or when their sweat not being washed off after shearing has stuck to them, and rough thorns have torn their bodies. On this account the shepherds wash all their cattle in sweet rivers, and the ram is plunged in the river, and sent to float along the stream; or else they anoint their shorn bodies with bitter lees of oil, and add litharge, and native sulphur,

435. *Sub divo.*] In the open air: so Hor. Od. 1, i, 25, "— sub Jove frigido."

436. *Dorso nemoris.*] So Hor. Sat. II, vi, 91; "Prærupti nemoris — vivere dorso."

437. *Positis—exuviis.*] *Exuvie*, properly signifying cast-off garments, here expresses the cast skin of the snake.

438. *Volvitur.*] For—*volvit se*.

439. *Arduus ad solem.*] i. e. *Erectus ad catum*. This verse is repeated in *Æn.* ii, 475.

Linguis — trisulcis.] With three-forked tongues: so Ovid. *Metam.* iii, 34; "tresque vibrant linguæ." A serpent has indeed but one tongue; this, however, he darts out and retracts with such rapidity as to make it appear several tongues.

442. *Persedit.*] i. e. *penetravit*.

447. *Secundo—amni.*] As *secundus* is the epithet of a wind that favours or assists our voyage, &c., so *secundus amnis*, expresses a river flowing in the same direction that we proceed: hence, *secundo defluere amni*, signifies, to flow down along with the stream.

449. *Spumas—argenti.*] sc. *defervescentis*, in the state of purification; hence producing what we call litharge, which is a metallic substance formed from the spume of lead, used in purifying silver.

Vivaque sulfura.] *Vivum sulfur* imports native or virgin sulphur, dug from the earth in natural lumps, while other species are formed of liquid oily matter; so in *Æn.* i, 171, "pumice vivo," where *vivo* is the same as *nativo* or *non factitio*, natural. The last syllable coalesces with the first of the next verse.

- Idæasque pices, et pingues unguine ceras, 450
 Scillamque, elleborosque graves, nigrumque bitumen.
 Non tamen ulla magis præsens fortuna laborum est,
 Quam si quis ferro potuit rescindere summum
 Ulceris os. Alitur vitium, vivitque tegendo:
 Dum medicas adhibere manus ad vulnera pastor 455
 Abnegat, aut meliora deos sedet omina poscens.
 Quin etiam, ima dolor balantum lapsus ad ossa
 Quum furit, atque artus depascitur arida febris,
 Profuit incensos æstes avertere, et inter
 Ima ferire pedis salientem sanguine venam: 460
 Bisaltæ quo more solent, acerque Gelonus,
 Quum fugit in Rhodopen, atque in deserta Getarum,
 Et lac concretum cum sanguine potat equino.
 Quam procul aut molli succedere sæpius umbræ,
 Videris, aut summas carpentem ignavius herbas, 465

and Idæan pitch, and fat wax, and squill, and strong hellebore, and black bitumen. But there is no remedy so successful as to lay the sore open. The distemper increases, and gains strength by being covered; whilst the shepherd refuses to apply his healing hands to the wound, and sitting still begs the Gods to assist him. Moreover, when the pain, reaching to the very bones of the bleating sheep, rages, and a parching fever consumes their limbs, it has been of service to avert the kindled heat, and pierce the vein spouting with blood between the under parts of the foot; just as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and to the deserts of the Getæ, and drinks milk mixed with horse's blood. If you ever see one of your sheep stand at a distance, or often creep under the middle shade, or lazily crop the ends of the grass,

450. *Idæasque pices.*] Pitch or tar is called *Idæan*, because the trees affording this substance abounded on Mount Ida. It is of two sorts, *pix arida*, which we properly call *pitch*; and *pix liquida*, or *tar*. The latter is supposed to be here meant.

Pingues unguine ceras.] Wax mixed with oil, forming a cerate. *Ed. Vulp.* *Unguen* signifies *any fat or oily substance*.

451. *Scillam.*] *Squills*; the large bulbous root of a plant which grows on the seashore.

Graves.] sc. *a gravi odore*. Martyn, however, observes, that there are two kinds of Ellebore, the black and the white, the latter of which is serviceable in diseases of the skin, if it be externally applied, but is too rough to be taken inwardly, as the black sort is; and that from this latter circumstance, the epithet "*gravis*" is, perhaps, here used to express the *white* Ellebore.

Bitumen.] *Bitumen*, called by the Greeks *Asphaltus*, is a fat, sulphureous, inflammable substance, issuing out of the earth, or floating upon water.

452. *Magis præsens fortuna laborum.*] *A more ready remedy for their sufferings.* As *fortuna* sometimes is used for *successus*, or *eventus fortunatus*, so "*fortuna laborum*" imports *fortunatus exitus laborum*, i. e. *morbi*; hence, the effect being used for the cause, *fortuna* denotes *remedium*.

453—4. *Rescindere summum ulceris os.*] i. e. *aperire ulcus*.

454. *Vitium.*] i. e. *ulcus*.

456. *Meliora—omina.*] i. e. *auxilia*; for "*omina*," Martyn reads—*omnia*.

457. *Dolor.*] i. e. *morbus*.

461. *Bisaltæ.*] A people living on the banks of the Strymon, on the borders of Thrace and Macedon.

Gelonus.] See note on Book ii, 115.

462. *Quum fugit &c.*] Either in flight from an enemy, or (as preferred by Voss) —through a desire of migrating.

Rhodopen.] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getæ*, or *Dacians*, dwelt near the Danube.

463. *Lac concretum &c.*] This custom of drinking milk and horse's blood is as-

Extremamque sequi, aut medio procumbere campo
 Pascentem, et ceræ solam decedere nocti;
 Continuo culpam ferro compesce, prius quam
 Dira per incautum serpent contagia vulgus.
 Non tam creber, agens hiemem, ruit æquore turbo, 470
 Quam multæ pecudum pestes. Nec singuli morbi
 Corpora corripunt; sed tota æstiva repente,
 Spemque gregemque simul, cunctamque ab origine gentem.
 Tum sciat, ærias Alpa et Norica siquis
 Castella in tumulis, et Iapydis arva Timavi, 475
 Nunc quoque post tanto videat, desertaque regna
 Pastorum, et longe saltus lateque vacantes.

Hic quondam morbo cœli miserandi coorta est
 Tempestas, totoque autumnu incanduit æstu,

or lag behind the rest, or lie down, as she is feeding, in the middle of the plain, and return alone late at night; immediately cut off the faulty sheep, before the dreadful contagion spreads itself over the unwary flock. The whirlwind which brings on a storm, and rushes upon the main, is not so frequent, as the plagues of cattle are many. Nor do these diseases prey on single bodies, but sweep off whole flocks on a sudden, both lambs and sheep, and the whole flock entirely. This any one may know who sees the lofty Alps, and the Noric castles on the hills, and the fields of Iapidian Timavis, and the realms of the shepherds even now after so long a time deserted, and the lawns lying waste far and wide. Here formerly a most miserable plague arose by the corruption of the air, and raged through all the heat of autumn,

cribed by Dionysius to the *Massagetæ*, a people of Scythia. Pliny mentions the *Sarmatæ* as mixing millet with the milk of mares, or the blood drawn from their legs.

467. *Seræ—decedere nocti.*] The same expression is used in Eclog. viii, 88.

468. *Culpam ferro compesce.*] i. e. *causam morbi ipsa pecudis cæde coerce*; so that the evil may not spread among the flock: by "*culpam*" is meant the infected sheep; and by "*ferro compesce*," that it should be killed.

470. *Non tam creber—ruit æquore turbo, &c.*] i. e. *non tam crebri turbines in mari exoriantur &c.* After these diseases, to which the sheep are subject, the Poet adds, that the distempers of cattle are innumerable.

Hiemem.] For—*procellas* or *imbres.*] A whirlwind is often the precursor of a violent storm.

471. *Pestes.*] This term includes all other dangers beside those arising from disease. Thus, in v. 419, a serpent was designated "*pestis acerba bouum.*"

472. *Æstiva.*] sc. *loca*, are the shady places, in which the cattle avoid the heat of the sun in summer; here used for—*pecuaria*, which for—*greges*.

473. *Spemque gregemque.*] Poetically for

—*agnos cum matribus*: so "*spem gregis.*" Eclog. i, 15.

474. *Ærias Alpes.*] The Alps are called "*æriæ*," from their great height.

Norica.] *Norieum* was a region of Germany bordering on the Alps.

475. *Iapydis—Timavi.*] The *Timavus* was a river in the Venetian territory, here designated from *Iapydia*, a district in the adjoining country of Illyricum.

478. The Poet proceeds to describe at large a plague, which laid waste the regions about the Alps.

Morbo cœli.] i. e. *vitio aeris*; a pestilential state of the atmosphere. Virgil, in this description of the plague amongst the cattle, had undoubtedly some view to the celebrated plague at Athens, described by Thucydides and Lucretius, and several of his observations are copied from them; but it is not reasonable to conclude (as some have done) that he means the same plague, which Thucydides mentions as not extending even to the Morea, and as affecting both man and beast; whereas, in this of Virgil, though all other animals are infected, man only escapes.

479. *Tempestas.*] For—*temperies*, temperature.

Et genus omne neci pecudum dedit, omne ferarum; 480
 Corruptique lacus; infecit pabula tabo.
 Nec via mortis erat simplex; sed ubi ignea venis
 Omnibus acta sitis miseros adduxerat artus:
 Rursus abundabat fluidus liquor, omniaque in se
 Ossa minutatim morbo collapsa trahebat. 485
 Sæpe in honore deûm medio stans hostia ad aram,
 Lanea dum nivea circumdatur infula vitta,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos,
 Inde neque impositis ardent altaria fibris; 490
 Nec responsa potest consultus reddere vates;
 Ac vix suppositi tinguuntur sanguine cultri,
 Summaque jejuna sanie infusatur arena.
 Hinc lætis vituli vulgo moriuntur in herbis,

and destroyed all kinds of cattle, all kinds of wild beasts; and poisoned the lakes; and infected the pastures with its venom. Nor did they die after the common manner; but when the burning drought insinuating itself into all the veins had contracted the miserable limbs, the corrupted moisture oozed out, and converted all the tainted bones into its substance. Oftentimes, in the midst of a sacrifice to the gods, the victim standing before the altar, whilst the woolly fillet is encompassed with a snowy garland, drops down dying amongst the delaying ministers. Or if the priest happened to stab any one, before it died, then the entrails being laid on the altars would not burn; nor could the augur give answers when he was consulted; but the knives with which they are stuck, are scarce tinged with blood, and the surface of the sand is but just stained with thin gore. Hence the calves frequently die in the plentiful pastures,

[*Toto autumni incanduit æstu.*] Heyne interprets this as expressing that the body of the air was infected with all the heat of autumn; Martyn renders it as expressing the time when the pestilence raged.

481. *Tabo.*] i. e. *miasmate aeris.*

482. *Nec via mortis erat simplex.*] i. e. *varii erant mortis modi*; Death did not appear in one single shape. This interpretation appears preferable to that adopted by Martyn, who considers the words to mean, that those affected died after an unusual manner.

483. *Sitis.*] For—*æstus*; a parching heat producing thirst.

Adduxerat artus.] So “*Adducitque cutem macies*,” in Ovid, Met. iii, 397.

484. *Abundabat.*] *Abundare* properly refers to an overflow, or superabundance of water or other fluid.

Fluidus liquor.] sc. *humores corrupti.*

484—5. *In se—trahebat*] i. e. *in se resolvit*; dissolved the bones.

486. *In honore Deûm medio.*] i. e. *in medio sacrificio.*

487. *Infula vittâ.*] The *infula* was a broad woollen swathe, fastened to the

head of the victim, and likewise of the priest, being interlaced with a *vitta*, or smaller fillet. Thus, in *Æn.* x, 538; “*Infula cui sacra redimibat tempora vitta.*” Ruæus explains the *vittæ* to be ornaments which hung down from the *infula*.

488. *Inter cunctantes.*] The solemnity of the line in its commencement makes more striking the two following anapæsts—“*cecidit moribunda.*” Ed. Valp.

489. *Quam.*] sc. *hostiam*: this is noticed, as in Ed. Valp. “*quam*” is given as if to be connected with the following *ante*, both being for *antequam*; whereas “*ante*” is of itself significant as *antea*: sc. before this it drops dead of disease.

490. *Inde.*] sc. *e victima.*

Fibris.] sc. *extis.*

491. *Nec responsa &c.*] The *exta*, or entrails of the victims, were thought not to discover the will of the gods, if they were unsound, in which case they were said by the priests to be *muta*.

493. *Suppositi—cultri.*] Thus in *Æn.* vi, 248, 9; “*Supponunt alii cultros tepidumque cruorem Suscipiunt pateris.*”

Jejuna sanie.] In these morbid bodies,

Et dulces animas plena ad præsepia reddunt.	495
Hinc canibus blandis rabies venit, et quatit ægros	
Tussis anhela sues, ac faucibus angit obesis.	
Labitur infelix, studiorum atque immemor herbæ	
Victor equus, fontesque avertitur, et pede terram	
Crebra ferit; demissæ aures; incertus ibidem	500
Sudor; et ille quidem moriturus frigidus; ater	
Pellis, et ad tactum tractanti dura resistit.	
Hæc ante exitium primis dant signa diebus,	
Sin in processu cœpit crudescere morbus:	
Tum vero ardentes oculi, atque attractus ab alto	505
Spiritus, interdum gemitu gravis, imaque longo	
Ilia singultu tendunt; it naribus ater	
Sanguis, et obsessas fauces premit aspera lingua.	
Profuit inserto latices infundere cornu	
Lenæos; ea visa salus morientibus una;	510

and give up their sweet breath at full cribs. Hence the gentle dogs run mad, and a rattling cough shakes the wheezing swine, and torments their swelling throats. The conquering horse is seized, unhappily in his toils, and forgetful of his food, and loaths the springs, and stamps frequently on the ground with his foot: his ears hang down; a doubtful sweat breaks out, which grows cold when they are dying; their skin grows dry, and feels hard and rough. These were the symptoms at the beginning. But when the disease began to increase, their eyes were inflamed, and their breath was fetched deep, and sometimes loaded with a groan, and their long sides heaved with sobs; black blood gushes out of their nostrils, and their rough tongue cleaves to their clotted jaws. At first it was of service to drench them with the Lenæan liquor; this seemed the only hope to preserve them from death;

the humours were almost wasted, and, instead of blood, there came out only *poor and tainted matter*.

495. *Dulces animas—reddunt.*] So in *Æd.* iii, 140; "Linquebant dulces animas," &c.

496. *Canibus blandis.*] Thucydides remarks that the dogs were more obnoxious to the distemper than other animals, διὰ τὸ ζῴωναι ῥᾶσθαι, on account of their familiarity with man; the same character of the dog may be here intended by the epithet "*blandis*."

497. *Faucibus angit obesis.*] Swine are subject to coughs and inflammatory swellings in the throat; whence the propriety of the use of the term *angit*, chokes, as *angina* signifies a *quinsey*, or inflammation of the internal fauces. Servius explains "*obesas*" as *tumentes*, on which Heyne asks—"quidni proprie accipias?" It may be asked which of the significations given in note on v. 80, would he understand as that which "*obesas*" properly bears? The disease being attended by almost immediate death, scarcely afforded time for such effects as *wasted* or *emaciated jaws*.

498. *Studiorum.*] For—*cursus*. Martyn connects "*studiorum*" with "*infelix*."

499. *Fontes—avertitur.*] A Grecism for *fontibus avertitur*. *Ed. Valp.*

500. *Crebra.*] The adj. for the adv. *crebro*. *Ibidem.*] sc. *circa aures*.

500—1. *Incertus ibidem Sudor.*] *Sweat* about the head and neck *bursting by fits*.

501. *Ille—frigidus.*] *A cold sweat*; which is a sign of a diminution of the vital powers.

504. *Crudescere.*] i. e. *crudior* or *savior fieri*; to become more violent: as *mitescere* is said of things whose too violent strength becomes diminished.

507. *Tendunt.*] sc. *se*.

508. *Obsessas.*] i. e. *obstrictas*; closed either by ulcers common in the disease, or by the tongue being swollen.

Premat aspera lingua.] The tongue being inflamed and swollen, presses on the jaws. Thus Ovid *Met.* vii, 556, "*Aspera lingua tumet*."

509—10. *Latices—Lenæos.*] *Wine*, which was frequently given to horses by the ancients.

Mox erat hoc ipsum exitio, furiisque relecti
 Ardebant, ipsique suos, jam morte sub ægra,
 (Dî meliora piis, erroremque hostibus illum!)
 Discissos nudis laniabant dentibus artus.
 Ecce autem duro fumans sub vomere taurus
 Concidit, et mixtum spumis vomit ore cruorem,
 Extremosque ciet gemitus. It tristis arator,
 Mœrentem abjungens fraterna morte juvenum;
 Atque opere in medio defixa relinquit aratra.
 Non umbræ altorum nemorum, non mollia possunt
 Prata movere animum, non, qui, per saxa volutus
 Purior electro campum petit annis: at ima
 Solvuntur latera, atque oculos stupor urget inertes,

515

520

but afterwards even this was their destruction, and being recruited with rage they burned, and, (oh! may the gods give a better mind to the pious, and that error to their enemies!) when they were in the pangs of death, they tore their own mangled flesh with their naked teeth. But lo, the bull smoking under the weight of the plough, drops down and casts out of his mouth blood mixed with foam, and gives his last groan. The melancholy ploughman goes away, unyoking the steer that grieves at his brother's death, and leaves the forsaken plough in the middle of his toil. But he can receive no pleasure from the shade of the lofty woods, nor from the soft meadows, no, nor from the river, which rolling over the rocks flows clearer than amber through the plain: his flanks grow flabby, a deadness seizes his heavy eyes,

511. *Mox &c.*] Wine, which was found beneficial at first, soon proved destructive to them, throwing them into a fury, by increasing their spirits.

513. *Errorum.*] i. e. *furorem* or *insaniam*.

Hostibus.] Heyne interprets this word as if opposed to *piis*: Martyn's version appears to give the same meaning to it; but from his note on the verse it might be supposed that the personal enemies of him who utters the prayer is intended. Either may be the proper sense; as it is a frequent form among the ancients of expressing abhorrence of any great evil, to deprecate it from themselves on their enemies.

514. *Nudis—dentibus.*] The lips being drawn back as they grinned in the agonies of death, the teeth would be exposed bare. Lucretius has used a similar expression, Book v, 1064, "Mollia ricta fremunt duros undantia dentes."

515. *Fumans.*] sc. *sudore*; perspiring while at work.

517—19. *Extremis — aratra.*] As the mind of him who gazes in silent transport on a beautiful scene in nature, is mortified on being disturbed in its dream of delight, even by a remark on the very object of its admiration, such a passage as our Poet here presents to us, might more safely to

the Commentator be allowed to remain untarnished by the profane touch of verbal criticism. Yet, with some, the following remark from the Edd. Mart. and Valp. may perhaps be admissible.

"The Pause in the first verse; the spondee of which the second is composed, expressing the melancholy unyoking and departure of the surviving ox; and in the third, the image of the abandoned plough, give great effect to this beautiful passage."

522. *Electro.*] The Greeks and Romans gave the name ἤλεκτρον, *electrum*, to two substances: one the fossil, now called amber; Eclog. viii, 54, "Pinguia corticibus sudent *electra* myricæ;"—the other, a metal compounded of four parts in five of gold, and one of silver; "Quod fieri ferro, liquidove potest *electro*," Æn. viii, 402. The comparison in the text may be with either of these substances. Servius and Heyne think it is with metal; Cerda, with amber: of the latter opinion was probably Milton—Par. L. iii, 359:—

"Rolls o'er Elysian flowers, her amber stream."—Ed. Valp.

523—4. *Stupor.*] This word expresses a deprivation or suspension of any organ of sense; here therefore it is—*dimness*.

Ad terramque fluit devexo pondera cervix.
 Quid labor, aut benefacta juvant? quid vomere terras 525
 Invertisse graves? atqui non Massica Bacchi
 Munera, non illis epulæ nocuere repostæ;
 Frondibus et victu pascuntur simplicis herbæ;
 Pocula sunt fontes liquidi, atque exercita cursu
 Flumina; nec somnos abrumpit cura salubres. 530
 Tempore non alio dicunt regionibus illis
 Quæsitæ ad sacra boves Junonis, et uris
 Imparibus ductos alta ad donaria currus.
 Ergo ægre rastris terram rimantur, et ipsis
 Unguibz infodiunt fruges, montesque per altos. 535
 Contenta cervice trahunt stridentia plaustra.
 Non lupo insidias explorat ovilia circum,

and his unwieldy neck hangs drooping to the ground. What do his toils and good services now avail? or what benefit is it to him to have turned the heavy clods with the share? he never suffered by the Massic gifts of Bacchus, or by luxurious banquets; his food was leaves and plain grass, and his drink the clear springs, and rivers exercised with running; nor did care ever disturb his wholesome rest. At no other time do they say that kine were wanting for the sacrifices of Juno, and that the chariots were drawn by unequal buffaloes to the high temples. Therefore with difficulty they till the earth with harrows, and set the corn with their very nails, and draw the rattling waggons over the high mountains with strained necks. The wolf does not now exercise his wiles around the folds,

524. *Devexo pondere.*] *With heavy weight.*—“And prone to earth his ponderous neck descends.”—*Sotheby.*

525—30. These six lines were so much the subject of the elder Scaliger's admiration, that he says he would prefer having been the author of them, to the having had the greatest sovereign subject to his will. The learned German Annotator was so far moved by them, as to admit—“*Equidem malim certe versus scripsisse, quam eos tantum interpretari.*”—!

526. *Massica Bacchi* &c.] See note on Book ii, 143.

527. *Repostæ.*] This word may signify *placed in succession*; but Heyne prefers considering it simply the same as *appositæ*. The former interpretation appears supported by “*reponite vina mensis*,” *Æn.* vii, 134: as however not only choice wine is said to be *repostum* (*Hor. Epod.* ix, 1; “*repostum Cæcubum ad festas dapes*”), but also any thing stored up and brought forth only on rare occasions, may be supposed of superior value, may not this epithet “*repostæ*” applied to “*epulæ*” signify *choice* or *dainty*, without being consi-

dered the put-by remains of yesterday's dinner, the *ἰωλον δειπνον*, “*nauseam moturæ gulosis*,” according to the apprehension of Heyne?

529—30. *Exercita cursu Flumina*] Poetically for—*decurrentes aquæ*; ever flowing streams.

532. *Quæsitæ ad sacra boves.*] *Sought*, not being at hand; and apparently sought in vain. For the sacred rights of Juno, milk-white heifers were requisite.

Uris.] See note on Book ii, 374.

533. *Imparibus.*] *Mismatched*, as of different sizes.

Donaria.] Properly, *repositories of votive offerings*; here used for—*donariorum loca*, i. e. the temples.

535. *Terram rimantur.*] i. e. *terram fodiunt*. [The slow progress of the work is imitated by the succession of spondees. *Ed. Valp.*]

535. *Infodiunt fruges.*] i. e. *terra occultant semina*.

536. *Contenta.*] i. e. *quæ intenditur*; strained: men are obliged to act as beasts, in dragging the waggons, &c.

Nec gregibus nocturnus obambulat; acrior illum
 Cura domat. Timidi damæ cervique fugaces
 Nunc interque canes et circum tecta vagantur. 540
 Jam maris immensi prolem, et genus omne natantum
 Litore in extremo, ceu naufraga corpora, fluctus
 Proluit; insolitæ fugiunt in flumina phocæ.
 Interit et curvis frustra defensa latebris
 Vipera et attoniti squamis astantibus hydri. 545
 Ipsis est ær avibus non æquus, et illæ
 Præcipites alta vitam sub nube relinquunt
 Præterea jam nec mutari papula refert,
 Quæsitaque nocent artes; cessere magistri
 Phillyrides Chiron Amythaoniusque Melampus. 550
 Sævit et in lucem Stygiis emissa tenebris,
 Pallida Tisiphone Morbos agit ante Metumque,
 Inque dies avidum surgens caput altius effert.

nor does he prowl by night about the flocks; a sharper care subdues him. The timorous deer and flying stags now wander among the dogs and about the houses. Now the waves cast upon the shore the offspring of the vast ocean, and all sorts of fishes, like shipwrecked bodies; and unusual sealselves fly into the rivers. The viper perishes, in vain defended by its winding den; and the water-snakes astonished with erected scales. The air no longer agreed even with the birds, but down they tell, leaving their lives under the lofty clouds. Moreover, it was of no service now to change their pasture, and the arts of medicine were injurious; the masters themselves failed, even Chiron the son of Philura, and Melampus the son of Amythaon. The pale Tisiphone, being sent into the light from the Stygian darkness rages; she drives diseases and fear before her, and rising appears her devouring head higher every day.

538. *Nec gregibus nocturnus obambulat.*] So Hor. Epod. xvi, 51; "Nec vespertinus circumgemit ursus ovili."

538—9. *Acrior—Cura.*] sc. *morbis*.

541. Having mentioned the destruction, which was made among the cattle, the Poet now represents the wasting pestilence as extending itself through earth, sea, and air.

543. *Insolitæ.*] For — *insolito more*; taken adverbially.

545. *Astantibus.*] i. e. *erectis* or *horrentibus*.

549. *Quæsitaque &c.*] The art of medicine was of no service: even the divine masters of the art failed.

550. *Phillyrides Chiron.*] Chiron was the son of Saturn and the nymph *Philura*; he was noted for his skill in physic, from his knowledge of the nature and virtue of plants.

Amythaoniusque Melampus.] *Melampus* was the son of *Amythaon* and *Dorippe*; he was said to be famous for augury, as well as for skill in physic: a temple was erected to him, with the institution of solemn feasts

and sacrifices. Chiron and Melampus were cotemporaries, and lived before the time of the Argonautic expedition, upwards of five centuries before the famous plague at Athens. By the introduction of their names it is not to be inferred, as Martyn appears to do, that the pestilence described by Virgil occurred in their age: as the name of a particular mountain, &c. has been found used to express mountains in general, so the names of these distinguished men of ancient days may be considered as given to express that the most noted masters (*magistri*) of the healing art were baffled by the virulence of this distemper.

551. He now represents Tisiphone, one of the furies, spreading death and destruction all around, the cattle falling by heaps; their hides useless, and the wool spreading the infection in those who presumed to weave it into garments.

552. *Morbos—Metumque.*] Disease and Terror are here personified.

Balatu pecorum et crebris mugitibus amnes,
 Arentesque sonant ripæ, collesque supini. 555
 Jamque catervatim dat stragem, atque aggerat ipsis
 In stabulis turpi dilapsa cadavera tabo;
 Donec humo tegere, ac foveis abscondere discunt.
 Nam neque erat coriis usus; nec viscera quisquam
 Aut undis abolere potest, aut vincere flamma; 560
 Nec tondere quidem morbo illuvieque peresa
 Vellera, nec telas possunt attingere putres.
 Verum etiam invisos si quis tentarat amictus;
 Ardentes papulæ, atque immundus olentia sudor
 Membra sequebatur; nec longo deinde moranti 565
 Tempore contactos artus sacer ignis edebat.

The rivers, and withering banks, and bending hills resound with the bleatings of sheep and frequent lowings. And now she destroys them by multitudes, and heaps up in the stalls the rotting carcasses; till at last they found the way to cover them with earth and bury them in pits. For even their hides were of no use; nor could any one cleanse their entrails with water, or purge them with fire; nor could their fleeces corrupted with sores and filth be shorn, nor could any one touch the putrid wool. But if any tried the odious clothing, then carbuncles and a filthy sweat overspread their stinking limbs; and in a short time the sacred fire consumed their infected members.

555. *Collesque supini.*] The epithet *supinus*, applied to a hill, signifies, *gently sloping*. See Book ii, 276.

559. *Viscera.*] On *Æn.* vi, 253, "Et solida imponunt taurorum viscera flammis," Servius remarks—*Non exta sed carnes; nam viscera sunt quidquid inter ossa et cutem est: unde etiam visceratio dicitur convivium de carnibus factum ut diximus supra ad Æn. i, 215, "Tergora deripiunt costis, et viscera cera undant."* So "*viscera*" here is to be understood as expressing *the flesh of an animal when skinned*.

560. *Undis abolere &c.*] This is interpreted by Martyn and other commentators as expressing *to cleanse thoroughly by water*; and referring such signification to "*viscera*," in its common meaning of *entrails*. A consideration of the loathsome state of the corpses, before described as "*turpi dilapsa cadavera tabo*," may lead us to reject such interpretation, and adopt that given from Heyne in *Ed. Valp.* for this verse; "it was found impossible either to

consume by fire the dead animals, or to float them away in the rivers;" *abolere* being used in a usual sense as—to destroy or get rid of.

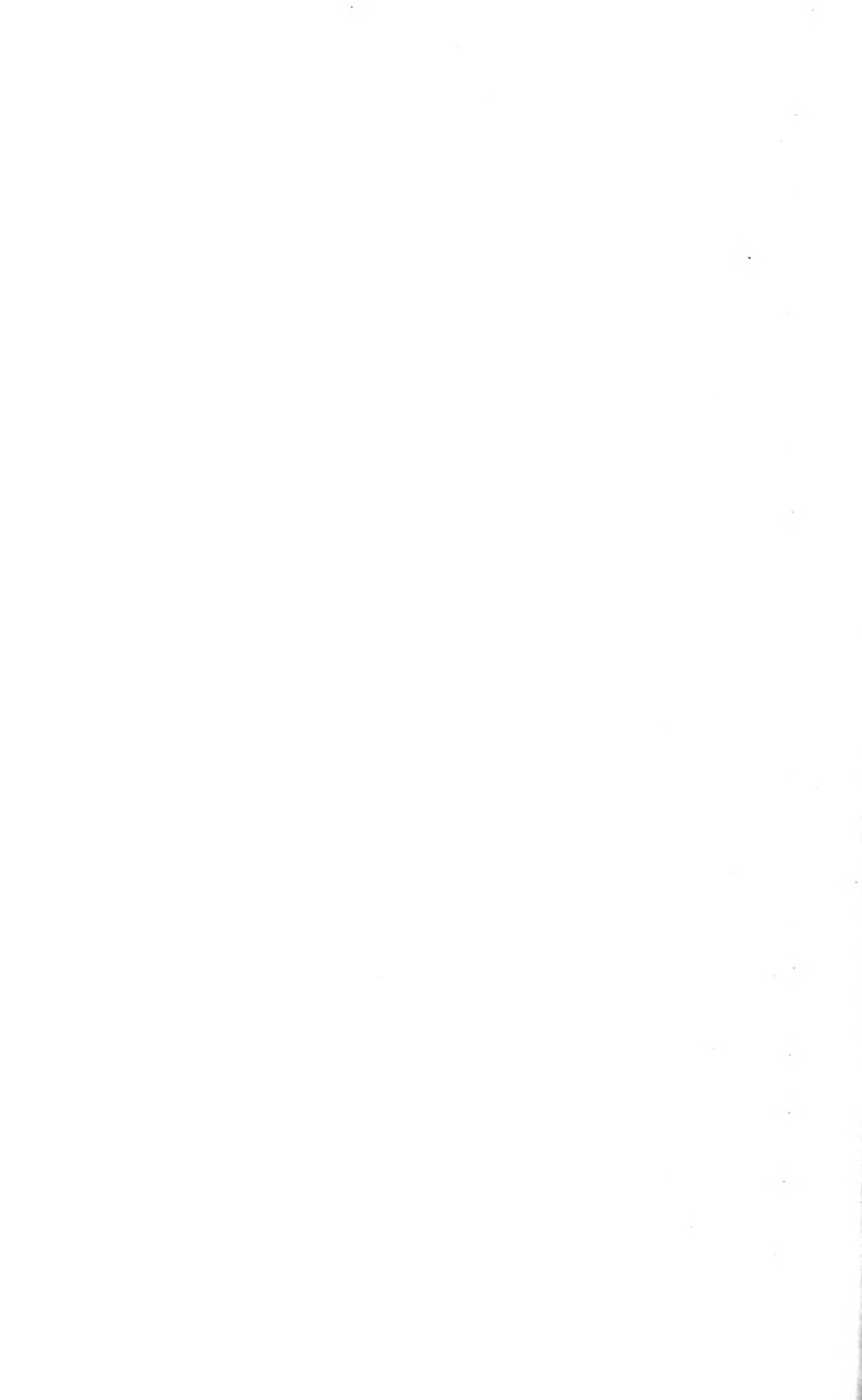
Vincere flamma.] "*Vincere*" has here a similar signification with that given for "*abolere*:" what has been remarked above will apply to Martyn's version of this word also.

562. *Telas—putres.*] The infected yarn spun from wool. *Ed. Valp.*

563. *Papulæ.*] The *papula* is of two species; the *pimple*, and the *pustule* or *boil*; the latter is most probably here meant.

565—6. *Nec longo deinde moranti Tempore.*] These words may be collectively taken as a poetic periphrasis for—*cito deinde*, soon thereupon; *moranti*, sc. *in vita*, referring to whatever person had put on an infected garment; in *Ed. Valp.* it is explained as—"continuing to wear this garment."

Sacer ignis.] A species of general gangrene, or erysipelas.



P. VIRGILII MARONIS
G E O R G I C O N,
LIBER QUARTUS.

PROTENUS ærii mellis cœlestia dona
Exequar. Hanc etiam, Mæcenas, adspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prælia dicam.
In tenui labor; at tenuis non gloria: si quem
Numina læva sinunt, auditque vocatus Apollo.

5

Principio sedes apibus statioque petendæ,
Quo neque sit ventis aditus, (nam pabula venti
Ferre domum prohibent,) neque oves hædique petulci

10

Next I shall pursue the celestial gift of ærial honey. And do you, O Mæcenas, vouchsafe to read this also. I shall lay before you the wonderful actions of these small animals, the bravery of their leaders, and the manners and employments, and people, and battles of the whole state. My subject is small, but my glory will not be small; if the adverse deities permit, and Apollo hears my invocation. In the first place a seat and station are to be sought for the bees, where the winds have no entrance, for winds hinder them from carrying home their food, and where no sheep or wanton kids

Virgil opens his Fourth Book, on the History and Management of Bees, by a brief notice of its subject; claiming the attention of Mæcenas to a theme, in itself seemingly trivial, by announcing his design of enlarging on the wonderful actions, instincts, offices, and battles of the Bees.

1. *Ærii mellis.*] The epithet “ærii” is here given to *honey*, because it was the opinion of the ancients, that honey fell from heaven in dew, and was collected by the bees.

7. *Numina læva sinunt.*] sc. hæc dicere; as omens from the left were generally esteemed favourable by the Romans, “*læva*,” is here interpreted *propitious* by Servius

and Heyne; but, by Aulus Gellius and Wakefield, in the opposite sense, *unpropitious*. So many instances occur of *sinistra* used in the sense of *fausta*, the former may be considered the preferable signification in this passage.

8. He begins by pointing out a proper station for the hive, and enumerates what may be hurtful and what advantageous in different situations.

Statio.] Martyn observes, that in this word the Poet alludes to military discipline, which figure he almost constantly preserves.

10. *Petulci.*] i. e. *qui cornu pctunt*, apt to butt.

Floribus insultent, aut errans buculi campo
 Decutiat rorem, et surgentes atterat herbas.
 Absint et picti squalentia terga lacerti
 Pinguibus a stabulis, meropesque, aliæque volucres;
 Et manibus Proene pectus signata cruentis. 15
 Omnia nam late vastant, ipsasque volantes
 Ore ferunt dulcem nidis immitibus escam.
 At liquidi fontes et stagna virentia musco
 Adsint, et tenuis, fugiens per gramina, rivus,
 Palmaque vestibulum aut ingens oleaster inumbret: 20
 Ut, quum prima novi ducent examina reges
 Vere suo, ludetque favis emissa juventus,
 Vicina invitet decedere ripa calori;
 Obviaque hospitiiis teneat frondentibus arbos.
 In medium, seu stabit iners, seu profluet humor, 25
 Transversas salices, et grandia conjice saxa:
 Pontibus ut crebris possint consistere, et alas
 Pandere ad æstivum solem; si forte morantes

may insult the flowers, and where no heifer wandering in the plain may shake off the dew, and bruise the rising herbs. And let painted lizards with scaly backs be far from the rich hives, and bee-eaters and other birds, and Proene, whose breast is stained by bloody hands. For these make wide waste, and carry away the bees themselves, a grateful food to their cruel young. But let them have clear springs, and pools green with moss, and a small rivulet running through the grass; and let a palm or vast wild olive overshadow the entrance: that when their new kings lead the first swarms in the spring, and the youth comes sporting out of their hives, the neighbouring bank may invite them to retire from the heat; and the tree may relieve them in its leafy shelter. Whether the water is standing or running, throw willows across, and cast great stones in it: that they may have frequent bridges to rest upon, where they may expand their wings to the summer sun; if at any time

13. *Picti squalentia terga lacerti.*] There are various sorts of lizards. The green lizard is the most common in Italy: that which we have in England is smaller, and of various colours. The epithet "*squalentia*" refers to its being covered with scales. "*Picti—terga*" is a common Grecism.

14. *Pinguibus a stabulis.*] By *stabula* are meant the *alvearia*, or bee-hives.

Meropesque.] The *Merops*, called also *Apiaster*, or the *Bee-eater*, is of the same species as the African bird, which guides the Hottentot to the honey.

15. *Proene pectus signata* &c.] For the fable of Proene being turned into a swallow, see Ovid, *Metam.* vi, 669, where a similar allusion is made to the supposed origin of the red spots on the feathers of its breast, as being the marks of blood with which she

stained herself when she murdered her son Itys. The swallow is known to feed on insects; hence it is here mentioned among those creatures which are dangerous to bees.

16. *Volantes.*] Same as *volitantes*, *ἄπτερά*, used substantively for—*apes*: see note on Book iii, 147.

17. *Nidis.*] For—*pullis*.

20. *Oleaster.*] See note on Book ii, 182.

21. *Reges.*] The sovereignty of the bees is a queen, of which the Poet was ignorant.

22. *Vere suo.*] In the spring which they love, as interpreted by Servius; others explain "*suo*" as expressing, that in which they first take wing.

23. *Decedere—calori.*] Similar to "*decedere nocti*," Book iii, 467.

24. *Teneat.*] i. e. *excipiat*.

Sparserit, aut præceps Neptuno immerserit Eurus.
 Hæc circum casiae virides et olentia late 30
 Serpylla, et graviter spirantis copia thymbræ
 Floreat, irriguumque bibant violaria fontem.
 Ipsa autem, seu corticibus tibi suta cavatis,
 Seu lento fuerint alvearia vimine texta,
 Angustos habeant aditus. Nam frigore mella 35
 Cogit hiems, eademque calor liquefacta remittit.
 Utraque vis apibus pariter metuenda; neque illæ
 Nequidquam in tectis certatim tenuia cera
 Spiramenta linunt, fucoque et floribus oras
 Explant, collectumque hæc ipsa ad munera gluten 40
 Et visco et Phrygiæ servant pice lentius Idæ.
 Sæpe etiam effossis, si vera est fama, latebris
 Sub terra fovere larem, penitusque repertæ
 Pumicibusque cavis exesæque arboris antro.

those which tarry late have been dispersed or plunged into the water by the boisterous south-east wind. Round these places let green Casia, and far smelling wild thyme, and plenty of strong-scented savoury flowers flourish, and let beds of violets drink the copious spring. But whether your bee-hives are made of hollow cork sewed together, or of bended twigs interwoven, let them have narrow entrances. For winter coagulates the honey with cold, and heat melts and dissolves it. The force of both these is equally dangerous to the bees; nor is it in vain that they diligently smear the small chinks in their houses with wax, and stop the openings with fucus and flowers; and for these purposes gather and preserve a glue more tenacious than bird-lime or Idæan pitch. Often also, if fame be true, they have cherished their families in caverns, which they have digged under ground, and have been found in hollow pumice-stones, and in the cavity of a hollow tree.

29. *Præceps.*] i. e. *cum impetu irruens.*
Neptuno.] For—*aqua.* “Hoc vero est,” observes Heyne, “rem tenuem amplificare.”

30. *Casæ.*] See Book ii, 213, and note.

30—1. *Olentia late Serpylla.*] The plant *serpyllum* is considered by Martyn to be the same as our *wild thyme*. The name is formed from *ἐρπυλλον* (the Greek aspiration being changed into *s*, as is frequent in such case), which from *ἐρπω*, to creep; and is so called, because part of it falling on the ground sends forth roots, and so propagates the plant.

Graviter spirantis copia thymbræ.] The *thymbra* of the ancients is generally thought to be a species of *savory*, a plant which has a strong aromatic smell like thyme.

32. *Violaria.*] Places set with violets.

33. The structure of bee-hives is now treated of.

Corticibus.] The bark of the cork tree was called *cortex* by way of preeminence. Columella mentions, that it was this bark which was used for bee-hives.

34. *Alvearia.*] A contraction of the vowels of the second syllable takes place here, as in *alveo*, Book ii, 453. The bee-hive is termed properly *alveus* or *aleus*; the frame in which hives stand, *alvear*, *alveare*, or *alvearium*: the latter terms are, however, sometimes applied to the hives. *Ed. Valp.*

36. *Liquefacta remittit.*] Poetically for —*liquefacit.*

38. *Nequidquam.*] i. e. *sine causa.*

39. *Fuco.*] The *fucus* is properly a species of *sea weed*, which was anciently used in dyeing, and in colouring the faces of women.

Floribus.] i. e. *succo florum.*

43. *Fovere larem.*] i. e. *habitant.* See note on Book iii, 420. *Lares* properly signifies *household gods*; hence used by metonymy, (also in the singular,) to express *a house*; thus, Sal. in Cat. c. 21; “Illos binas aut amplius domos continere; nobis larem familiarem nusquam ullum esse?”

Tu tamen e levi rimosa cubilia limo	45
Ungue fovens circum, et raras superinjice frondes.	
Neu propius tectis taxum sine; neve rubentes	
Ure foco caneros; altæ neu crede paludi,	
Aut ubi odor cœni gravis, aut ubi concava pulsu	
Saxa sonant, vocisque offensa resultat imago.	50
Quod superest, ubi pulsam hiemem Sol aureus egit	
Sub terras, cœlumque æstiva luce reclusit;	
Illæ continuo saltus silvasque peragrant,	
Purpureosque metunt flores, et flumina libant	
Summa leves. Hinc nescio qua dulcedine læta	55
Progeniem nidosque foveat; hinc arte recentes	
Excudunt ceras, et mella tenacia fingunt.	
Hinc, ubi jam emissum caveis ad sidera cœli	
Nare per æstatem liquidam suspexeris agmen,	
Obscuramque trahi vento mirabere nubem;	60
Contemplator: aquas dulces et frondea semper	
Tecta petunt. Huc tu jussos adsperge saporos,	

Do you also smear their gaping chambers with smooth mud all round, and cast a few leaves upon them. And do not suffer a yew tree near their houses; nor burn reddening crabs in the fire; nor trust them near a deep fen, or where there is a strong smell of mud, or where the hollow rocks resound, and return the image of your voice. Moreover, when the golden sun has driven the winter under ground, and has opened the heavens with summer light; they immediately wander over the lawns and groves, and crop the purple flowers, and lightly skim the rivers. Hence delighted with I know not what sweetness, they cherish their offspring and young brood; hence they artfully build new wax, and form the clammy honey. Hence when you shall see a swarm issuing from their cells fly aloft in the clear air, and like a dark cloud be driven by the wind; observe them; they always seek the sweet waters and leafy shades. Here take care to scatter such odours as are directed;

45. *Rimosa cubilia.*] For *rimas*—*cubilis*, sc. *alvearis*.

47. *Tectis.*] sc. *avium*.

Taxum.] The yew has always been accounted poisonous. See note on Book ii, 257.

47—8. *Rubentes—caneros.*] Crab-shells, burnt to ashes, were, among the Romans, extremely useful for some medicinal purposes; they are turned red by the fire, and emit a smell thought injurious to bees.

49. *Aut ubi* &c.] sc. *Aut ejusmodi loco ubi* &c.

50. *Vocis—imago.*] Echo; so designated also in Cic. Tusc. iii, 2.

Offensa.] sc. *savis*; thus, “*Solidis alisa locis.*” Lucr. I, vi, 574.

51—2. He treats now of the swarming of bees, and the manner of making them settle.

Ubi pulsam hiemem &c.] By “*pulsam hiemem*,” and “*cœlum æstiva luce reclusit*,” the Poet expresses the time when the spring is so far advanced, that the bees are no longer in danger from cold weather.

55. *Nescio qua* &c.] See Book i, 412.

Hinc.] i. e. *ex his floribus*.

56. *Nidosque foveat.*] i. e. *fetusque suos alunt*: for *nidos*, in the sense of *pullos*, see v. 17.

58. *Caveis.*] i. e. *alvearibus*.

59. *Nare per æstatem.*] i. e. *volare per ætrem liquidum*; because the summer generally produces a serene atmosphere; *æstas* is sometimes used, as here, to express—clear weather:—as “*nare*” is here used poetically for *volare*, so we find the expression—*navis volat*.

61. *Contemplator.*] See note on Book i, 187.

62. *Jussos.*] sc. *quos adspargere jubeo*.

Trita melisphylla, et cerinthæ ignobile gramen;
 Tinnitusquo cie, et Matris quate cymbala circum:
 Ipsæ consident medicatis sedibus; ipsæ 65
 Intima more suo sese in cunabula condent.
 Sin autem ad pugnam exierint; (nam sæpe duobus
 Regibus incessit magno discordia motu,
 Continuoque animos vulgi et trepidantia bello
 Corda licet longe præsciscere: namque morantes 70
 Martius ille æris rauci canor increpat, et vox
 Auditur fractos sonitus imitata tubarum;
 Tum trepidæ inter se coëunt, pennisque coruscant,
 Spiculaque exacuunt rostris, aptantque lacertos,
 Et circa regem atque ipsa ad prætoria densæ 75
 Miscentur, magnisque vocant clamoribus hostem.)
 Ergo, ubi ver nactæ sudum camposque patentés,

bruised balm, and the vulgar herb of honey wort; make also a tinkling, and beat the cymbals of Cybele round about: they will fasten to the medicated places; they will retire into the inmost chambers after their manner. But if they shall go out to battle, (for discord often violently agitates two kings, you may from the beginning perceive a long time beforehand the tumultuous disposition of the populace, and their hearts beating with war: for a martial clangor of hoarse brass excites the slegish, and a voice is heard that imitates the broken sounds of trumpets; then hastily they assemble, and brandish their wings, and sharpen their stings with their beaks, and fit their claws, and crowd round their king, before his royal tent, and provoke the enemy with loud shouts;) therefore as soon as they find the weather clear, and the plains of air open, they rush forth

63. *Trita melisphylla.*] Bruised balm. *Melisphyllon* is a contraction of *μυλίσφυλλον*, a plant, the same as that which the Romans called *apiastrum*, both words expressing, by their formation, an herb which bees delight in.

Cerinthæ ignobile gramen.] The yellow-flowered *honeywort*; the name of which is derived from *κρίον*, a *honey-comb*, because the flower abounds with a sweet juice, like honey. It is one of the most common herbs all over Italy and Sicily; hence designated by the Poet—"ignobile gramen."

64. *Matris quate cymbala.*] The priests of Cybele, the *mother* of the gods, used to beat brazen drums or cymbals, in the sacrifices to that goddess.

65. *Medicatis sedibus.*] i.e. *in loco succis adperso*; the sprinkled boughs, or other place, where the swarm of bees is expected to settle.

66. *Cunabula.*] *Cunabulum* properly signifies a *cradle*; hence, a *place wherein any thing is born, or wherein offspring is produced*: thus, the word is used here with peculiar suitableness for *sedes*, "quia de fetu apum."

68. *Regibus.*] See note on v. 61.

69. *Trepidantia bello.*] *Trepidare* signifies, not only to *fear* and *tremble*, as it is commonly interpreted, but also to *hasten*. ["*Bello trepidantia*," impatient for the conflict; *bello* being in the Dative. *Ed. Valp.*]

71. *Æris—canor.*] i.e. *tubæ sonitus*.

72. *Fractos sonitus.*] Interrupted; sometimes in a louder sometimes in a lower note.

74. *Aptant lacertos.*] A metaphor borrowed from boxers, who try their strength before they begin the fight, as described in *Æn.* v, 376, 7; "Ostenditque humeros latos, alternaque jactat Brachia portendens; et verberat ictibus auras."

Prætoria.] The *Prætorium*, being the general's tent in the camp, *prætoria* here metaphorically expresses the *royal cell*; the queen's abode.

77. *Ergo.*] This particle is sometimes employed, when a subject which has been interrupted is again resumed; here it refers the mind to "Sin—exierint," v. 67, and connects the following words—"ubi—erumpunt," &c. with v. 87.

Erumpunt portis; concurritur; æthere in alto
 Fit sonitus; magnum mixtæ glomerantur in orbem,
 Præcipitesque cadunt: non densior aëre grando, 80
 Nec de concussa tantum pluit ilice glandis.
 Ipsi per medias acies, insignibus alis,
 Ingentes animos angusto in pectore versant;
 Usque adeo obnixa non cedere, dum gravis aut hos,
 Aut hos versa fuga victor dare terga subegit: 85
 Hi motus animorum atque hæc certamina tanta
 Pulveris exigui jactu compressa quiescunt.
 Verum ubi ductores acie revocaveris ambo,
 Deterior qui visus, eum, ne prodigus obsit,
 Dede neci; melior vacua sine regnet in aula. 90
 Alter erit maculis auro squalentibus ardens;
 Nam duo sunt genera; hic melior, insignis et ore,
 Et rutilis clarus squamis; ille horridus alter
 Desidia, latamque trahens inglorius alvum.
 Ut binæ regum facies, ita corpora plebis. 95
 Namque aliæ turpes horrent; ceu, pulvere ab alto

from the gates : they engage ; a noise is heard above the sky ; they are gathered into a vast orb, and fall headlong, as thick as hail from the air, or acorns from a shaken holmoak. The kings themselves, in the midst of their armies, spread their glittering wings, having mighty souls in little bodies ; And being resolved not to yield, till the dreadful victor has compelled either one side or the other to turn their backs in flight. These violent commotions, these fierce encounters, will cease, if you do but scatter a little dust among them. But when you have recalled both leaders from the battle, destroy him that appears the worst, lest he prove injurious by wasting the honey ; and let the better reign in his court without him. There are two sorts ; the better glows with spots of gold, has a more beautiful person, and shines with bright scales ; the other is filthy through sloth, and ingloriously drags a large belly after him. And as there are two forms of kings, so also do the bodies of their people differ. For some of them have a nasty roughness, like a parched traveller, coming along a dusty road

Sudum.] Serene and dry ; αἰθρῖον.

Patentes.] i. e. non nubibus clarios ; clear.

32. *Ipsi.*] sc. reges.

34. *Usque adeo obnixa non cedere.*] For — *Ita obnituntur, ut non cedant, donec, &c.*

36. *Aut hos.*] The repetition, in the beginning of a line, of the words which conclude in the preceding, is termed anadiplosis ; in the present instance it gives additional energy.

37. *Compressa quiescunt.*] For — *comprimuntur.*

Pulveris exigui jactu.] Varro directs the use of this stratagem to make bees hive when swarming.

38. *Ambo.*] al. ambos.

39. *Prodigus.*] As the queen bee does not work, so the presence of two queens (*reges*, according to the Poet's idea,) would create a lavish waste of honey consumed by them.

90. *Melior.*] The conqueror.

91. *Maculis auro squalentibus.*] For — *maculis aureis.* Heyne explains "*squalentibus*" as here the same with *tinctis*.

92. Notice of the external marks which distinguish the different species of bees.

Ore.] For — *forma.*

93. *Horridus.*] i. e. *fædus adspectu.*

96. *Turpes horrent.*] This verb is used in a sense somewhat similar as the adjective in v. 93, with the accompanying idea of — *roughness.*

Quum venit, et sicco terram sput ore viator
 Aridus; chucent aliæ, et fulgore coruscant
 Ardentes auro et paribus lita corpora guttis.
 Hæc potior soboles; hinc cœli tempore certo 100
 Dulcia mella premes; nec tantum dulcia, quantum
 Et liquida, et durum Bacchi domitura saporem.
 At quum incerta volant, cœloque examina ludunt,
 Contemnuntque favos, et frigida tecta relinquunt;
 Instabiles animos ludo prohibebis inani. 105
 Nec magnus prohibere labor. Tu regibus alas
 Eripe. Non illis quisquam cunctantibus altum
 Ire iter, aut castris audebit vellere signa.
 Invitent croceis halantes floribus horti,
 Et custos furum atque avium cum falee saligna 110
 Hellespontiaci servet tutela Priapi.
 Ipse thymum pinosque ferens de montibus altis

and spitting the dirt out of his dry mouth; the others shine, and glitter with brightness, being spangled with gold and equal spots. This is the best sort; from these at certain seasons you shall squeeze sweet honey, and not only sweet, but pure, and fit to mend the harsh taste of wine. But when the swarms fly dubiously, and sport in the air, and disdain their combs, and quit their cool habitations, restrain their wandering miads from their vain play. Nor is it any great difficulty to hinder them. Do but clip the wings of their monarchs. If they are kept at home, none will dare to attempt their airy journey, or move the standard from the camp. Let gardens breathing with saffron flowers invite them, and let the defence of Hellespontiac Priapus, the guard of thieves and birds, with his wooden sword, preserve them. Let him who has the care of bees bring thyme and pines from the lofty mountains,

97. *Terram sput.*] i. e. according to Servius, in *terram sput*, where the simple verb is used for the compound *insput*; or—“*terram*,” in the sense of *pulverem*, may be considered as the object of the verb, used as *exsput*.

98. *Aridus.*] For—*sitius*.

99. *Ardentes—corpora.*] A Græcism for—*ardentes corporibus*.

Lita.] For—*oblita*.

Auro, et—guttis.] For—*aureis maculis*.

102. *Durum—saporem.* The harshness of the wine, which the ancients corrected by mixing honey with such. Thus Horace, Sat. II, iv, 24; “*Aufidius forti miscebat mella Falerno.*”

103. Of the means of preventing them from deserting their station, and of alluring them to their accustomed haunts.

104. *Frigida tecta.*] As *frigidus torus* is used for *viduus torus*, so the *tecta* or cells of the bees, are here called *frigida*, because abandoned by the bees.

107—8. *Altum—iter.*] Through the air, in flight.

108. *Castris—vellere signa.*] The moving of a Roman camp was expressed by the phrase “*vellere signa*,” as, when they encamped, they stuck their ensigns into the ground, before the prætorium, or general’s tent, and plucked them up when they decamped.

109. *Croceis—floribus.*] *Saffron flowers* seem to be put here for odorous flowers in general.

111. *Hellespontiaci—Priapi.*] Priapus was considered as the guardian of gardens (Hor. Sat. I, viii, 2, &c.), in which a statue of him was generally placed: the Poet, therefore, means that they should be invited by such gardens, as may deserve to be under the protection of that deity, who was worshipped principally at Lampsacum, a city on the Hellespont; hence he is designated—“*Hellespontiacus*.”

112. *Thymum.*] The *thyme* of the an-

Tecta serat late circum, cui talia curæ;
 Ipse labore manum duro terat; ipse feraces
 Figat humo plantas, et amicos irriget imbres.

115

Atque equidem; extremo ni jam sub fine laborum
 Vela traham, et terris festinem advertere proram;
 Forsitan et, pingues hortos quæ cura colendi
 Ornaret, canerem, biferique rosaria Pæsti;
 Quoque modo potis gauderent intuba rivis,
 Et virides apio ripæ, tortusque per herbam
 Cresceret in ventrem cucumis; nec sera comantem
 Narcissum, aut flexi tacuisssem vimen acanthi,

120

and make large plantations of them round the hives; let him harden his hand with labour, let him plant fruitful trees in the ground, and bestow friendly showers upon them. And now indeed, were I not just striking sail toward the end of my labours, and hastening to turn my prow to the shore, perhaps I might sing what care was required to cultivate rich gardens, and the roses of twice fertile Pæstum; and how endive, and banks green with celery, delight in drinking the rills, and how the cucumber creeping along the grass swells into a belly; nor would I have passed over in silence the late flowering daffodil, or the stalks of the bending acanthus,

cients was not (according to Martyn) our common thyme, but a species which grows in great abundance on the mountains of Greece. The Attic honey was accounted the best, because of the excellence of this sort of thyme, which grows about Athens.

115. *Irriget imbres.*] sc. *plantis*; for—*irriget plantas imbribus*. So in *Æn.* i, 691, 2; “Venus Ascanio placidam per membra quietam Irriget.”

116. Having recommended the culture of their favourite plants and flowers near the hives, the Poet naturally digresses to the subject of the cultivation of gardens in general.

117. *Vela &c.*] The same metaphor continued from Book ii, 41 and 44.

118. *Pingues.*] i. e. *solo pingui adcoque fertili*.

119. *Biferique rosaria Pæsti.*] Pæstum is a town in Calabria, where the roses blow twice in a year.

120. *Intuba.*] In Book i, 10, this is the name of the plant *succory*; but the plant here meant is *endive*, which requires a well-watered soil.

121. *Virides apio ripæ.*] *Apium* is considered to be *celery*, which the Poet speaks of as delighting in water. The name is supposed to be derived from *apes*, because *bees* are fond of the plant.

122. *Cresceret in ventrem cucumis.* The terms, *αἰκνός, αἰκνός*, and the Latin *cucumis*, comprehend *melons* as well as *cucumbers*:

according to the Linnæan distribution, also, both fall under the term “*Cucumis*.” From the description, “*Cresceret in ventrem*,” Voss thinks the melon is here meant. *Ed. Valp.*

Sera comantem.] i. e. *Sera florentem*; the adj. being used adverbially.

123. *Narcissum.*] A species of our *Narcissus* or *Daffodil*.

Flexi—vimen acanthi.] The tree, called *acanthus*, has been noticed in note on Book i, 119; the plant is here spoken of, which is supposed by Martyn to be that cultivated in gardens, under the name of *acanthus sativus*, or *brank-ursine*; as this is not a twining plant, which the epithet “*flexi*” might imply, he adds the following explanation, taken from Vitruvius, as a probable solution of the difficulty. “This famous author tells us, that a basket, covered with a tile, having been accidentally placed on the ground over a root of *acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were *bent* back again at the top, by the corners of the tile. Callimachus, a famous architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and having to make some pillars at Corinth, imitated the form of this basket surrounded with acanthus, in the capitals. It is certain,” adds Martyn, “that there cannot be a more lively image of the capital of a Co-

Pallentesque hederas, et amantes litora myrtos.
 Namque sub Œbalix memini me turribus altis 125
 Qua niger humectat flaventia culta Galesus
 Corycium vidisse senem, cui pauca relict
 Jugera ruris erant; nec fertilis illa juvenicis,
 Nec pecori opportuna seges, nec commoda Baccho.
 Hic rarum tamen in dumis olus albaque circum 130
 Lilia verbenasque premens vescuque papaver,
 Regum æquabat opes animis; seraque revertens
 Nocte domum dapibus mensas oncrabat inemtis.
 Primus vere rosam, atque autumnis carpere poma;
 Et quum tristi hiems etiam nunc frigore saxa 135

or the pale ivy, or the myrtles that love the shores. For I remember that under the lofty towers of Œbalia, where black Galesus moistens the yellow fields, I saw an old Corycian who had a few acres of forsaken ground; nor was his land rich enough for the plough, nor good for pasture, nor proper for vines. Yet he planting a few pot-herbs among the bushes, and white lilies round about, and vervain and esculent poppies, equalled in his mind the wealth of kings; and returning home late at night, loaded his table with unbought dainties. He was the first to gather roses in the spring, and fruits in autumn; and when sad winter even split the rocks with cold,

riathian pillar, than a basket covered with a tile, and surrounded by leaves of *brank-ursine*, bending outward at the top. To this Virgil may allude in the words now under consideration."

124. *Pallentesque hederas.*] The white ivy is mentioned in Eclog. vii, 38, "— *hedera formosior aëa.*"

Amantes litora myrtos.] Thus, in Book ii, 112; "Litora myrtetis latissima."

125. *Œbalix — arcis.*] Whether this reading, adopted by Heyne and Bruuck (though contrary to the authority of MSS.) be correct, or that commonly given—*Œbalix—altis;* in either case the Poet means, by the towers of *Œbalix*, to designate *Tarentum* in Calabria, to which a colony from Laconia came under the conduct of Phalantus: and Laconia was otherwise named *Œbalia*, from *Œbalus*, an ancient king of Sparta. Heyne objects to the reading "*altis*," which would make *Œbalia*, the name of the city, whereas he takes it to be only an epithet; and in this view considers that the expression—*turres Œbalix*—used for the city *Tarentum*, would be as improper as *turres Attica*, for the city Athens; he therefore decides on reading "*arcis*," (which word frequently expresses a city,) adding—"quod unice verum nullus dubito."

126. *Galesus.*] A river of Calabria, which flows near Tarentum.

127. *Corycium—senem.*] The skill and industry of an old Corycian planter are noticed. *Corycius* was the name of a mountain (noted for saffron) and city of Cilicia, some of the inhabitants of which country, Pompey had transported into Calabria, and settled about Tarentum. The *Corycius senex* may therefore be supposed to be one of Pompey's Cilicians, who had these few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

127. *Relicti.*] Deserted or neglected. The land was fit neither for vineyards, corn, nor pasture, and therefore the Calabrians neglected it.

130. *Indumis.*] Within a fence of thorns; as, "*sepibus in nostris*," Eclog. viii, 37. Ruæus interprets it as, *in loco prius dumoso.*

131. *Premens.*] Planting. See note on Book ii, 346.

Verbenas.] The *Verbena*, whence our English name, *Vervain*, is derived, was a sacred herb among the Romans.

Vescuque papaver.] See note on Book i, 78, and 212.

135—6. *Hiems—frigore saxa Rumpet.*] "Æraque dissiliunt, &c." Book iii, 363.

Rumperet, et glacie cursus frenaret aquarum,
 Ille comam mollis tondebat hyacinthi,
 Æstatem increpitans seram zephyrosque morantes.
 Ergo apibus fetis idem atque examine multo
 Primus abundare, et spumantia cogere pressis 140
 Mella favis; illi tiliaë, atque uberrima pinus;
 Quotque in flore novo pomis se fertilis arbos
 Induerat, totidem autumnos matura tenebat.
 Ille etiam seras in versum distulit ulmos,
 Eduramque pirum, et spinos jam pruna ferentes, 145
 Jamque ministrantem platanum potantibus umbras.
 Verum hæc ipse equidem spatiis exclusus iniquis
 Prætereo, atque aliis post me memoranda relinquo.
 Nunc age, naturas apibus quas Jupiter ipso
 Addidit, expediam; pro qua mercede, canoros 150

and with ice restrained the course of the rivers, in that very season he could crop the soft acanthus, accusing the slow summer, and the loitering zephyrs. He therefore was the first to abound with pregnant bees, and plentiful swarms; and to squeeze the frothy honey from the combs; he had limes and plenty of pines; and as many fruits as shewed themselves in early blossom, so many did he gather ripe in autumn. He also transplanted into rows the far-grown elms, and hard pear-trees, and thorns when they were able to bear plums, and the plane-tree when it spread a shade over those who drank under it. But for my part, as I am confined in too narrow a space, I must pass over this subject, and leave it for others to treat of after me. Now I shall proceed to shew what manners Jupiter has added to the bees; for what reward they,

137. *Comam—hyacinthi.*] The flower of the hyacinth. Martyn adopts the reading *acanthi*, and inserts *tum* after "*jam*;" but the *acanthus* has been termed, in Book ii, 119, "*semper florens*;" its early vegetation could not, therefore, it has been remarked (*Ed. Valp.*), afford any proof of the gardener's skill.

Tondebat.] The last syllable is lengthened by the Cæsura.

142. *Quotque in flore, &c.*] The promise of fruit from the blossom was realized by the produce.

144. *Seras.*] This epithet, *late*, here expresses—*full-grown*.

In versum.] *Versum* sometimes signifies a furrow made by the plough in turning over the earth; hence it is used, as here, for a row, rank, order.

Distulit.] i. e. *disposuit*; κατὰ στίχους, —in ordinibus, after transplanting.

145. *Eduramque.*] This epithet also marks the "*pirum*" to have been well grown.

Spinus.] The plum-tree is called *spinus*,

in the masculine gender. Martyn translates the word as here signifying *thorns*, because the plum is a thorny tree, and our wild sort, which bears the sloes, is called the black thorn.

146. *Platanus.*] See note on Book ii, 70. The *plane-tree* is here noticed to be so large as to spread a shade sufficient to cover those who sit under it.

147. *Spatii—iniquis.*] i. e. *spatio nimis angusto*.

148. *Aliis—relinquo.*] This passage gave occasion to Columella to write his fourth Book in verse, though all the rest of his works were in prose.

149. He proceeds to treat of the economy and polity of the bees, and enumerates their various distinctive offices as conducive to the public weal.

150—1. *Canoros Curetum sonitus, &c.*] Allusion is here made to the fable of Cybele's concealment of Jupiter, in a cave of the Dictæan mountain, when his father sought to kill him: the cries of the infant were drowned by the clangor of the brazen

Curetum sonitus crepitantiaque æra secutæ,
 Dictæo cœli Regem pavere sub anfro.
 Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus ævum;
 Et patriam solæ et certos novere Penates; 155
 Venturæque hiemis memores æstate laborem
 Experiuntur, et in medium quæsita reponunt.
 Namque aliæ victu invigilant, et fœdere pacto
 Exercentur agris; pars intra sæpta domorum
 Narcissi lacrimam, et lentum de sortice gluten 160
 Prima favis ponunt fundamina, deinde tenaces
 Suspendunt ceras; aliæ, spem gentis, adultos
 Educunt fetus; aliæ purissima mella
 Stipant, et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia sorti; 165
 Inque vicem speculantur aquas et nubila cœli;
 Aut onera accipiunt venientum, aut agmine facto
 Ignavum, fucos, pecus a præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.

following the loud sounds, and tinkling brass of the Curetes, fed the king of heaven under the Dictæan den. They alone have children in common, and the united buildings of a city, and pass their lives under established laws; and they alone have a country of their own, and certain habitations; and being mindful of the future winter, they labour in summer, and lay up what they get for the public use. For some are employed in getting food, and by agreement labour in the fields; some within the house lay tears of daffodils, and tough glue from the barks of trees, for the foundations of the combs, and then suspend the tenacious wax; others bring up the growing young, the hope of the nation; others work the purest honey, and distend their cells with liquid nectar. There are some to whose lot is fallen the guarding of the gates: and these by turns consider the waters and clouds of heaven, or unlade the burdens of those who return, or forming a troop, drive out the drones, a sluggish race, from the hives. The work glows, and the fragrant honey is scented with thyme,

armour, and cymbals of the *Curetes*, or priests of *Cybele*; his food was goat's milk and honey: the Poet, therefore, means that he will speak of the reward ("mercede") which the bees had for assisting the *Curetes* in nursing *Jupiter*.

152. *Dictæo—antro.*] *Dictæ* was a mountain of *Crete*.

157. *In medium quæsita, &c.*] "In medium quærebant;" Book i, 127.

158. *Victu invigilant.*] i. e. *victui quærendo operam dant*;—"victu" for *victui*.

159. *Exercentur.*] For—*exercent se*.

160. *Narcissi lacrimam.*] The sweet drop contained in the calyx or cup which the flowers of the *Narcissus* or the *Daffodil* form in the middle. These cups were fabled to contain the tears of the youth

Narcissus, who having wept himself to death, was changed into a *Daffodil*. To this *Milton* alludes in *Lycidas*;

"Bid *Amaranthus* all his beauty shed,
 And *daffodillies* fill their cups with tears,
 To strew the laureate hearse where *Lycid*'
 lies."

162. *Suspendunt.*] This refers to the fact that bees begin their work from above.

162—9. *Gentis—mella.*] See *Æn.* i, 431—6.

165. *Sorti.*] An ablative of the ancient form, as "*igni*," Book i, 267. *Heyne* and *Voss* consider it a dative; *sorti* being used for *in sortem*.

Ac veluti, lentis Cyclopes fulmina massis	170
Quum properant, alii taurinis follibus auras	
Accipiunt redduntque, alii stridentia tinguunt	
Æra lacu; gemit impositis incudibus Ætna.	
Illi inter sese magna vi brachia tollunt	
In numerum, versantque tenaci foreipe ferrum.	175
Non aliter, si parva licet componere magnis,	
Cecropias innatus apes amor urget habendi,	
Munere quamque suo. Grandævis oppida curæ,	
Et munire favos, et dædala fingere tecta.	
At fessæ multa referunt se nocte minores,	180
Crura thymo plenæ; pascuntur et arbuta passim,	
Et glaucas salices, casiamque, crocumque rubentem,	
Et pinguem tiliam, et ferrugineos hyacinthos.	
Omnibus una quies operum, labor omnibus unus.	
Mane ruunt portis; nusquam mora: rursus easdem	185

As when the Cyclops hasten to form thunder-bolts out of the stubborn mass; some receive the air and drive it out again from bellows made of bull hides: others plunge the hissing brass in water; Ætna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their gripping tongs. Just so, if I may compare great things with small, does an innate desire of growing rich prompt the Athenian bees, each of them in their proper office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with the thyme. They feed also at large on arbutes, and hoary willows, and casia, and growing saffron, and fat limes, and deep-coloured hyacinths. All of them labour together, and all rest at the same time. In the morning they rush out of their gates without delay; and when

170. *Ac veluti*, &c.] The labour of the bees is compared to that of the Cyclops, in forming thunderbolts. See *Æn.* viii, 449—453.

Lentis.] Malleable, from heating: that is said to be *lentum*, which *proculdi ac duci potest*; as *vimen* is called *lentum*, where it is of a pliable nature. Martyn erroneously renders it “*stubbhorn*.”

171. *Properant*.] i. e. *properanter conficiunt*. See note on Book i, 260.

173. *Lacu*.] For—*aqua*.

175. *In numerum*.] In certain order, making a sort of harmony with the regular strokes of their hammers of different weights.

177. *Cecropias—apes*.] The bees are called *Cecropia*, from Cecrops, king of Attica, where the honey was famous.

178. *Munere—suo*.] i. e. *pro cuiusque vicibus*; each in his distinct office.

179. *Munire favos*.] Expresses more than *fabricari favos*, as interpreted by

Heyne: the cells containing honey in daily consumption remain open, whilst those which are stored for winter consumption are closed with wax; to this latter point allusion is made in the term “*munire*.”

Dædala.] *Dædalus*, father of Icarus, being distinguished for his skill in works of art, his name became an epithet applied to any work exhibiting skill, expressing, curiously wrought, or skilfully constructed.

180. *Referunt se*.] i. e. *redeunt*.

183. *Ferrugineos hyacinthos*.] Ovid calls the flower of the Hyacinth “*Tyrio nitentior ostro*,” and “*purpureus*.” The epithet here given expresses the deepness of the crimson, the colour of human blood; the Hyacinth being feigned to have risen from the blood of Hyacinthus, and afterwards from that of Ajax. Martyn considers that the flower here spoken of is the *Imperial Martagon*.

Vesper ubi e pastu tandem decedere campis
 Admonuit, tum tecta petunt, tum corpora curant;
 Fit sonitus, mussantque oras et limina circum.
 Post, ubi jam thalamis se composuere, siletur
 In noctem, fessosque sopor suus occupat artus, 190
 Nec vero a stabulis pluvia impendente recedunt
 Longius, aut credunt cœlo adventantibus Euris;
 Sed circum tutæ sub mœnibus urbis aquantur,
 Excursusque breves tentant, et sæpe lapillos,
 Ut cymbæ instabiles fluctu jactante saburram, 195
 Tollunt: his sese per inania nubila librant.
 Illum adeo placuisse apibus mirabere morem,
 Quod nec concubitu indulgent, nec corpora segnes
 In venerem solvunt, aut fetus nixibus edunt;
 Verum ipsæ e foliis natos et suavis herbis 200
 Ore legunt; ipsæ regem parvosque Quirites
 Sufficiunt, aulasque et cerea regna refingunt.
 Sæpe etiam duris errando in cotibus alas
 Attrivere, ultroque animam sub fascæ dedere:
 Tantus amor florum, et generandi gloria mellis. 205

the evening admonishes them to return at length from feeding in the fields, then they seek their habitations, and then they take care of their bodies. They make a murmuring noise, and hum about the sides and entrance of the hives. Afterwards, when they are laid down on their beds, they are silent all night, and a sweet sleep possesses their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they trust the sky, when east winds approach; but drink the water in safety near the walls of their city, and try short excursions; and take up little stones, as boats that totter on the tossing wave take ballast: with these they poise themselves through the empty clouds. But of all the properties of bees this most of all will cause your wonder, that they do not copulate, or enervate their bodies by lust, or labour to bring forth their young. But they themselves gather their young from leaves and sweet herbs. They themselves also produce their king, and their small citizens: and repair their palaces and waxen realms. Often also, whilst they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthens: so great is their love of flowers: such their glory in making honey:

188. *Mussant.*] i. e. *murmurant.*

190. *Suus.*] Acquired by their own labour; or "*suus*" may be in the sense of *solutus*: Servius interprets it as *ipsis aptus*.

192. *Cælo.*] sc. *sereno.*

193. *Circum—aquantur.*] Separated by Tmesis.

195. *Sæpe lapillos.*] Aristotle has noticed, that bees having to fly against the wind, take up sand or gravel as ballast, that they may not be carried away by the blast.

195. *Instabiles.*] sc. *levitate oneris.*

198. *Cubita.*] For—*cubitui*; as *victu* for *victui*, v. 158.

200. *E foliis.*] Martyn observes, that by "*foliis*" the Poet probably means the *petals* or leaves of flowers.

201. *Parvosque Quirites.*] Metaphorically for—*cives*; the Roman citizens being so called, and here used as a correlative term with "*regem*."

204. *Animam—dedere.*] Have sacrificed life.

Sub fascæ.] i. e. *sub onere.* See Book iii, 347.

Ergo ipsas quamvis angusti terminus ævi
 Excipiat, (neque enim plus septima ducitur æstas),
 At genus immortale manet, multosque per annos
 Stat Fortuna domus, et avi numerantur avorum.
 Præterea regem non sic Ægyptus, et ingens 210
 Lydia, nec populi Parthorum, aut Medus Hydaspes,
 Observant. Rege incolumi mens omnibus una est;
 Amisso rupere fidem; constructaque mella
 Diripuere ipsæ, et crates solvere favorum.
 Ille operum custos; illum admirantur, et omnes 215
 Circumstant fremitu denso, stipantque frequentes;
 Et sæpe attollunt humeris, et corpora bello
 Objectant, pulchramque petunt per vulnera mortem.
 His quidam signis, atque hæc exempla secuti
 Esse apibus partem divinæ mentis et haustus 220
 Ætherios dixere: Deum namque ire per omnes
 Terrasque, tractusque maris, cœlumque profundum.

Therefore, though their age has but a narrow bound, for they do not live above seven years, yet does the stock remain immortal, and the fortune of their family subsists for many years, and they can number grandfathers of grandfathers. Besides neither Egypt, nor great Lydia, nor the people of the Parthians, nor the Median Hydaspes are so obsequious to their king. Whilst the king is safe, they remain united; but when he is dead, they dissolve their society, pull down the fabric of their honey, and tear in pieces the structure of their combs. He is the guard of their works; him they admire and surround with frequent shoutings, and crowd about him; and often carry him on their shoulders, and for his sake expose their bodies in war, and seek a glorious death by wounds. Some being led by these appearances, and following these examples, have said that the bees are endowed with a part of the divine mind, and with æthereal influences: for their opinion is that the Deity passes through the whole earth, the extent of the sea, and the height of heaven.

209. *Fortuna domus.*] Poetically for *domus*, and this for *genus apum*.

210. The Poet compares the obedience of kings with that of the most servile nations.

Ægyptus.] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

210—11. *Ingens Lydia.*] Great, as regards the noted wealth of its king Cræsus, and their golden river Pactolus.

211. *Populi Parthorum.*] These people were noted for the servile marks of subjection to their kings, while they were "*gravis*," as a constant terror to their enemies.

Medus Hydaspes.] This was a river of India, which flows into the Indus. Commentators differ in their explanation of the

epithet "*Medus*" applied to it. Heyne considers, that as in Hor. Od. I, ii, 51, "*Medos*" is used to express the Parthians, so this river is styled the *Medus*, in the same sense, marking the empire of the Parthians as extending to that part of India where the Hydaspes lay. According to Robertson and Major Rennell, the Hydaspes is now the *Beluh*.

213. *Rupere.*] Aoristically for—*rum-punt*. The next two verbs are similarly used.

214. *Crates—favorum.*] The texture of the honey-combs.

219. He remarks, that from various instances of the sagacity of these insects, some have supposed them to be endowed with a portion of the Divine mind, and hence he is led to give a brief view of the Platonic system.

Hinc pecudes, armenta, viros, genus omne ferarum,

Quemque sibi tenues nascentem arcessere vitas.

Scilicet huc reddi deinde ac resoluta referri

225

Omnia; nec morti esse locum, sed viva volare

Sideris in numerum atque alto succedere cœlo.

Si quando sedem augustam servataque mella

Thesauris relines: prius haustu sparsus aquarum

Ora fove, fumosque manu prætende sequaces.

230

Bis gravidos cogunt fetus, duo tempora messis:

Taygete simul os terris ostendit honestum

Pleias, et Oceani spretos pede repulit amnes;

Aut eadem sidus fugiens ubi Piscis aquosi

That hence the flocks, the herds, men, and all sorts of wild beasts, nay all creatures, at their birth draw in their lives. That all of them, when dissolved, are hither returned; that there is no place for death, that they fly alive among the stars, and rise up to the high heaven. If at any time you would open their august mansion, and the honey preserved in their treasures, first gargle your mouth with water and spit it out, and drive in persecuting smoke with your hand. Twice do they compress the plenteous honey, there are two seasons of taking it: one as soon as the Pleiad Taygete has shown her beauteous face to the earth, and has spurned the despised waters of the ocean; or when the same star, flying from the constellation of the watery fish,

224. *Tenues—vitas.*] Of a subtle ethereal nature.

225. *Huc reddi.*] Are restored into their pristine elements.

228. He next mentions the proper seasons for taking the honey.

228—9.] *Servataque mella Thesauris.*] For—Thesaurus mellis servati.

229. *Relines.*] A metaphor taken from an amphora closed with pitch.

229—30. *Prius haustu sparsus aquarum ora fove.*] Some for “ora” read *ore*. Heyne adopts the reading in the text, and gives the construction to be—“*fovere ora haustu aquarum sparsus*; sc. *sparsus* quoad ora, &c., for *habens ora sparsa*. Voss interprets *sparsus* as *spargens*, giving a similar meaning, as expressing—before approaching the hive, cleanse, or purify your mouth. On such use of one participle for the other, Heyne remarks, “*nullo sermone usu defendi potest sparsus pro spargens*; sed et hic accipiendum est:—*aspersus ipse aqua*, sc. quoad os aqua repletum. Servius reads *ore*, and paraphrases it, by—*spargendo aquam imitare pluviam*. Others read—*ore fove*; with which reading the sense should be—*first sprinkling them with a draught of water, observe silence*.

230. *Sequaces.*] *Perscuting*; it is a custom to drive bees with smoke.

231. *Gravidos—fetus.*] i. e. *apes melle*

graves; so in v. 163, the bees are designated “*adultos fetus*.”

Cogunt.] sc. *agricola*, or the gatherers of honey; i. e. drive the bees from the hive, so as to collect the honey. Heyne, however, admits, that the interpretation of Ruas and others, who explain “*gravidos fetus*,” as the honey itself, which is abundant, and “*cogunt*,” as collect, in the same sense in which it occurs in v. 140, may be preferable; particularly as it is not the bees that can be said at this time to be *graves melle*, but the combs.

232—3. *Taygete—Pleias.*] One of the *Pleiades*: see note on Book i, 133. “*Pleias*” is here a dissyllable; whereas, in the verse referred to, it is read with the diæresis. Heyne gives in this verse the form “*Plas*,” but, as the word has been before given under that of *Pleias*, it appears proper to preserve the same here.

233. *Pede repulit.*] Alluding to the motion of a person ascending:—“*spretos*,” added poetically, as if disdaining the ocean from which it rises. *Ed. Valp.*

234. *Piscis aquosi.*] The Dolphin seems to be the constellation here meant, as it rises sooner after the setting of the Pleiades (which takes place the latter end of October), than any other fish delineated on the celestial sphere. [Voss thinks that the Poet has an allusion to the rainy season

- Tristior hibernas cœlo descendit in undas. 235
 Illis ira modum supra est, læsæque venenum
 Morsibus inspirant, et spicula cæca relinquunt
 Adfixæ venis, animasque in vulnera ponunt.
 Sin, duram metuens hiemem, parcesque futuro,
 Contusosque animos et res miserabere fractas; 240
 At suffire thymo, cerasque recidere inanes,
 Quis dubitet? nam sæpe favos ignotus adedit
 Stellio; et lucifugis congesta cubilia blattis;
 Immunisque sedens aliena ad pabula fucus,
 Aut asper crabro imparibus se immiscuit armis; 245
 Aut dirum, tineæ, genus; aut invisæ Minervæ
 Laxos in foribus suspendit aranea casses.
 Quo magis exhaustæ fuerint: hoc acrius omnes

descends mournfully into the waters of winter. They are wrathful above measure, and if they are offended they breathe venom into their stings, and leave their hidden darts fixed to the veins, and part with their lives in the wounds that they inflict. But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken strength, and ruined affairs; yet who would hesitate to fumigate them with thyme, and cut away the empty wax? for often the skulking lizard has eaten the combs, and the chambers are full of beetles that avoid the light, the drone also that sits, without labouring, at the repast belonging to another, or the fierce hornet has engaged them with unequal arms, or the dreadful race of moths, or the spider hated by Minerva hangs her loose nets at their doors. The more they are exhausted, the more pains

with which the winter commences. *Ed. Falp.*

235. *Tristior.*] Because at a gloomy season of the year.

236. *Illis ira.*] On their honey being taken from them.

237. *Morsibus.*] i. e. *aculeorum ictibus*; their stings.

238. *Adfixæ.*] For—*se affigentes*.

Animasque—ponunt.] “*Animam dedere*,” v. 204. Bees were commonly supposed to lose their lives with their stings. *Plin.* xi, s. 19.

239. *Futuro.*] sc. *conditioni apum futuræ*.

241. *At.*] For—*attamen*. Though you think fit not to benefit yourself by depriving them of their honey, yet some attention should be paid to preserve them.

Cerasque recidere inanes.] The superfluous wax should be cut away, lest the empty cells may afford room for noxious animals.

242—3. *Ignotus—stellio.*] The *stellio* is a small spotted lizard, called also a *swift*: it is here designated *ignotus*, because of its skulking habits. “*Stellio*” is here to be read as a dissyllable.

243. *Lucifugis—blattis.*] The *blatta* is an insect something like a beetle: they are called *lucifugæ*, because they do not appear by day-light.

245. *Crabro.*] The hornet is an insect like a wasp, but larger.

Imparibus—armis.] Being too strong for the bees to contend with.

246. *Dirum tineæ genus.*] The epithet *dirum* alludes to the destructive character of the moth, in eating garments, &c.

246—7. *Invisæ Minervæ—aranea.*] *Arachne* disputed with Minerva the superiority in weaving tapestry; having executed her work with consummate skill, Minerva, in her rage, destroyed it, as it represented the crimes of several of the gods. *Arachne*, in despair, hanged herself; but the goddess, in compassion, changed her to a spider.

248. *Quo magis &c.*] It has been observed by the writers on Agriculture, that if the bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loss.

Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea textent. 250

Si vero, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo;
Quod jam non dubiis poteris cognoscere signis:
Continuo est ægris alius color; horrida vultum
Deformat macies; tum corpora luce carentum 255
Exportant tectis, et tristia funera ducunt.

Aut illæ pedibus connexæ ad limina pendent,
Aut intus clausis cunctantur in ædibus, omnes
Ignavæque fame et contracto frigore pigræ.
Tum sonus auditur gravior, tractimque susurrant: 260

Frigidus ut quondam silvis immurmurat Auster;
Ut mare sollicitum stridet reffluentibus undis;
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbancos suadebo incendere odores,
Mellaque arundineis inferre canalibus, ultro 265

Hortantem et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,

will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers. But, seeing life afflicts bees also with our misfortunes, if their bodies shall languish with a sad disease, which you may know by certain signs: immediately the sick change their colour; a horrid leanness deforms their countenances; then they carry the bodies of the dead out of their houses, and make mournful processions. Or else they hang the entrance with clogging feet, or all of them loiter within their closed up doors, being faint with hunger, and sluggish with contracted cold. Then a deeper sound is heard, and they make a drawing hum; as when a cold south wind sometimes rustles in the woods, or the troubled sea murmurs at the reflux of the waters; or as fire roars in a pent up furnace. In this case I would advise to burn strong scented galbanum, and to put in honey through canals of reed, softly persuading the weary bees, and inviting them to their well known food. It will be of service also to add the taste of pounded galls,

250. *Foros.*] i. e. *alveos*, or *favos in alveis*; this term properly expresses partitions in a theatre, or those in the hold of a vessel, and hence, *the cells* in a honey-comb.

251. The diseases of bees are here treated of, as also the remedies for them.

260. *Tractim susurrant.*] Martyn's interpretation of the term "*tractim*," as expressing a *drawling* in the hum, appears preferable to Heyne's; he explains the adv. in reference either to place, as "*per omnes examinum ordines*;" or to time, as if for *continuo*.

261. *Frigidus — Auster.*] See note on Book iii. 279. These three similes are taken from the fourteenth Iliad, vv. 394—399, which Mr. Pope observes that Virgil has beautifully softened, and, by a kind of pa-

rody, applied them to the buzzing of a bee.

262. *Sollicitum.*] i. e. *commotum*, *ἐκινεμένον*.

263. *Rapidus — ignis.*] Scorching or raging fire. *Rapidus* is an epithet frequently applied by Virgil to the sun, heat, wind, &c. expressing great violence or strength.

264. *Galbancos — odores.*] See note on Book iii. 415.

266. *Fessas.*] sc. *valetudinibus* (as in Tacit. Hist. iii. 2); i. e. *sick*. This participle of *fatiscor* is understood with different ellipses; sometimes these are supplied, as in the passage referred to in Tacitus. *Ed. Falp.*

267. *Gallæ — saporem.*] *For — gallum.* The *gall* is an excrescence or nest of an insect, formed on the oaks, in Italy, all parts of which, and especially the gall, are astringent; they are therefore properly infused

Arentesque rosas, aut igni pingua multo
 Defruta, vel psithia passos de vite racemos,
 Ceeropiumque thymum, et grave olentia centaurea. 270
 Est etiam flos in pratis cui nomen amello
 Fecere agricolæ, facilis quærentibus herba;
 Namque uno ingentem tollit de cespite silvam,
 Aureus ipse; sed in foliis, quæ plurima circum
 Funduntur, violæ subluceat purpura nigræ. 275
 Sæpe deûm nexis ornatae torquibus aræ.
 Asper in ore sapor; tonsis in vallibus illum
 Pastores et curva legunt prope flumina Mellæ.
 Hujus odorato radices incoque Baccho,
 Pabulaque in foribus plenis appone canistris. 280
 Sed, si quem proles subito defecerit omnis,

and dried roses, or wine thickened over the fire, or raisins from the Psithian vine, and Ceeropian thyme, and strong smelling centaury. We also have a flower in the meadows, which the country people call Amellus. The herb is very easy to be found; for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded with a great number of leaves, which are purple, like violets. The altars of the gods are often adorned with wreaths of these flowers. It has a bitterish taste. The shepherds gather it in the open valleys, and near the winding stream of the river Mella. Boil the roots of this herb in the best flavoured wine, and place baskets full of them before the door of the hive. But if the whole stock shall fall any one on a sudden,

with the honey to be given to the bees, for the purging to which they are said to be subject in the spring.

269. *Defruta.*] sc. *vina*, wine boiled down; a contraction for *defervita*, of a similar meaning as *decocta*: see Book i, 293.

Psithia.] See note on Book ii, 93.

270. *Ceeropiumque thymum.*] See note on v. 112.

Centaurea.] This herb was so called from the centaur Chiron, who was said to have been thereby cured of a wound accidentally inflicted by an arrow of Hercules. Lucretius calls it "tristia centauria."

271. *Cui nomen amello.*] The dative case, used after the Greek idiom: see Book iii, 147. The plant here described is considered by Martyn to be the *Aster Atticus*, or purple Italian Starwort.

272. *Fecere agricolæ.*] Hereby is marked that *Amellus* is a rustic name, not that by which it was known at Rome, and among the writers of natural history.

273. *Uno—de cespite.*] From one fibrous root: *cespes* properly signifies a turf or sod; therefore "uno de cespite" expresses from one and the same turf; hence a group of

stalks growing from one stalk is termed *cespes*, in which sense it is here used.

Ingentem—silvam.] Numerous stems.

274. *Aureus ipse.*] The disk of the flower is of a golden or yellow colour.

In foliis.] The *folia* here mean the petals.

275. *Viola nigræ.*] The common violet. It is called black, from its dark purple colour.

277. *Tonsis in vallibus.*] sc. *quas pecudes tondent*; in valleys where cattle graze: for *tondeo* is used to express grazing. See Book i. 15.

278. *Mellæ.*] There are several rivers of this name; but that which Virgil means here is a river of Lombardy, near the Mantuan territory.

279. *Odorato — Baccho.*] By *fragrant wine*, we are to understand that of the most generous or best quality. *Odoratum* corresponds with the epithet *εὐσμερον*, so often applied to *οἶνος*, or wine.

281. He proceeds to describe how the total loss of bees may be repaired by new swarms, generated from the putrid carcasses of bullocks, as was practised, he says, among the Egyptians.

Nec, genus unde novæ stirpis revocetur, habebit ;
 Tempus et Arcadii memoranda inventa magistri
 Pandere, quoque modo cæsis jam sæpe juvencis
 Insincerus apes tulerit cruor. Altius omnem 285
 Expediam prima repetens ab origine famam.
 Nam qua Pellæi gens fortunata Canopi
 Accolit effuso stagnantem flumina Nilum, FLUMINE
 Et circum pictis vehitur sua rura faselis ;
 Quaque pharetratae vicinia Persidis urget, 290
 Et viridem Ægyptum nigra fecundat arena,
 Et diversa ruens septem discurrit in ora

and he shall not know how to repair his loss by a new family ; it will be time to unfold the memorable discovery of the Arcadian master, and how 'by slaying bullocks bees have often been produced from their corrupted gore, I shall mention the whole story at large, tracing it back from its first source. For where the happy nation of Pellæan Canopus inhabit the banks of the Nile, stagnating with its overflowing waters, and is carried round about its own fields in painted galleys ; and where the river that flows down even from the sun-burnt Indians presses the borders of quivered Persia, and fertilizes green Egypt with black ooze, and pouring along divides itself into seven mouths :

282. *Novæ stirpis.*] i. e. a nova stirpe oriundum.

283. *Arcadii—magistri.*] *Aristaus* ; the epithet *Arcadii*, expressing not the place of his birth, which Pindar represents to be Libya, but one of those countries in which he was adored for the useful instruction afforded by him to mankind. See note on Book i, 14.

285. *Insincerus.*] As *sincerus* (i. e. *sincera*), properly signifies—*unsullied or pure*, so “*insincerus*” here imports “*corrupted*,” sc. by putrefaction.

Tulerit.] For—*protulerit*.

287. *Nam quæ &c.*] In this passage Virgil is considered to mean a description of the west side of the Delta, or lower Egypt.

Pellæi—Canopi.] The city called Canopus, is said by Strabo to have been so named from the pilot of Menelaus, who is fabled to have died there ; it was built on the western mouth of the Nile. From its vicinity to Alexandria, of which the founder, Alexander the Great, was a native of Pella, in Macedonia, it is here designated the *Pellæan Canopus*.

Gens fortunata.] The inhabitants of this part of Egypt are called happy, on account of the great fertility of their country, for which it is indebted to the annual overflowing of the Nile, alluded to in the next verse.

289. *Faselis.*] al. *phaselis* ; small boats used during the inundations of the Nile were so called ; and hence any bark is so designated, as in Hor. Od. III, ii, 29 : “—fragilemve mecum solvat phaselon.”

290. *Pharetratae vicinia Persidis.*] “*Vicinia*,” sc. *loca* ; i. e. *fines* or *borders*. The Persians were famous for the use of the bow ; but here the Poet does not mean to express Persia, but the dominion subject, or once subject, to the Persian monarch : he had before spoken of the west side of the Delta, under the name of Canopus ; and here he expresses the eastern side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians.

Urget.] *Presses on or joins* ; in a neuter sense, as in Book i, 443, and Book iii, 200. As the writers of the Augustan age gave to the Parthians, the then masters of the East, the name of Persians, and as the incursions of the latter reached to Syria, and probably to the Egyptian frontier, Gibbon interprets “*urget*,” in the sense of *incommodes* or *afflicts* ; as in the expression—*urgeri fume*, &c. Miscell. Works, iii, 385. *Ed. Vulp.*

291. *Viridem Ægyptum.*] From the abundant produce of its lands, the epithet *viridem* is here applied to Egypt.

292. *Ruens.*] May have been here used in place of *fluens*, on account of the several cataracts in the Nile.

Usque coloratis annis devexus ab Indis;
 Omnis in hac certam regio jacet arte salutem.
 Exiguus primum, atque ipsos contractos ad usus, 295
 Eligitur locus: hunc angustique imbrice tecti.
 Parietibusque premunt artis, et quatuor addunt,
 Quatuor a ventis, obliqua luce fenestras.
 Tum vitulus, bima curvans jam cornua fronte,
 Quæritur: huic geminæ nares, et spiritus oris 300
 Multa reluctanti obstuitur, plagisque peremto
 Tunsæ per integram solvuntur viscera pellem.
 Sic positum in clauso linquunt, et ramea costis
 Subjiciunt fragmenta, thymum, casiasque recentes.
 Hoc geritur, Zephyris primum impellentibus undas, 305
 Ante novis rubeant quam prata coloribus, ante
 Garrula quam tignis nidum suspendat hirundo.
 Interea teneris tepefactus in ossibus humor

all this country places a sure expectation in this art. First, they choose out a small place, that is contracted within a narrow compass for this purpose: this they straiten with a narrow roof, and confined walls; and add four windows receiving an oblique light from the four quarters. Then they seek a steer of two years that just bends his horns: and whilst he struggles mightily they close up both his nostrils, and the breath of his mouth; and when he is bruised to death, his crushed bowels putrify, the skin remaining entire. Being thus placed, they leave him shut up; and put sprigs under him, thyme and fresh casia. This is done when the zephyrs first begin to stir the waters, before the meadows blush with new colours, before the chattering swallow hangs her nest upon the rafters. In the mean time the moisture, growing warm in his tender bones,

293. *Coloratis—ab Indis.*] The Ethiopians, from whose country the Nile was supposed to descend, were frequently called *Indians* by the ancients: see note on Book ii, 116.

Annis.] sc. the Nile.

294. *Omnis regio.*] These words shew that Virgil has been here speaking only of one country.

Jacet—salutem.] i. e. *ponit salutis spem.*

In hac—arte.] sc. *reparandi apes.*

296. *Imbrice tecti.*] *Imbrex* properly signifies a gutter-tile, for carrying off the rain: hence *imbrex tecti*, is used to express *tectum imbricis modo curvatum*, a coped or vaulted roof.

297. *Artis.*] i. e. *angustis*. The form *artus* for *arctus*, (from *arceo*) and similarly, *arcte* for *arcto*, &c. is common in all MSS. So Sall. in Bell. Jugurth. c. 45: “*ceteris arte modum statuissæ*,” where the Delphiæ annotator has ludicrously explained *arte* as expressing, *with skill*; though the same word

under the form *artius* occurs in Bell. Cat. c. 59.

300. *Spiritus oris.*] A poetic periphrasis for—*os*, the mouth.

301. *Multa.*] Used adverbially.

302. *Per integram—pellem.*] i. e. *pelle tamen integra manente*; the skin remaining entire.

Tunsæ—solvuntur.] Poetically for—*tonduntur*.

303—4. *Ramea—fragmenta.*] For *ramorum fragmenta*, which for—*ramos ipsos*.

305. *Zephyris* &c.] This wind is said by Pliny to begin to blow about the eighth of February. See Plate, pp. 102, 3.

307. *Hirundo.*] The time of the swallows' coming, is said by Columella to be about the 20th or 23rd of February.

308. *Humor.*] In v. 284, designated as *insincerus cruor*.

Teneris—in ossibus.] The carcass having been bruised and battered, as described in v. 302.

Æstuat; et visenda modis animalia miris,
 Trunca pedum primo, mox et stridentia pennis 310
 Miscentur, tenuemque magis magis æra carpunt;
 Donec, ut æstivis effusus nubibus imber,
 Erupere; aut ut, nervo pulsante sagittæ,
 Prima leves ineunt si quando prælia Parthi.
 Quis deus hanc, Musæ, quis nobis extudit artem? 315
 Unde nova ingressus hominum experientia cepit?
 Pastor Aristæus fugiens Peneïa Tempe,
 Amissis, ut fama, apibus morboque fameque,
 Tristis ad extremi sacrum caput adstitit amnis,
 Melta querens, atque hac affatus voce parentem: 320

ferments; and animals, wonderful to behold, are formed, at first without feet, but in a little while having also buzzing wings, and continually more and more try the thin air; till at last they burst out like a shower pouring from the summer clouds; or like arrows driven from the impelling string, when the light Parthians enter into the battle. What god, O ye Muses, who invented this art for us? whence did this new experience of men take its rise? The shepherd Aristæus flying from Peneian Tempe, his bees, as is reported, being lost by disease and famine, stood mournful at the sacred head of the rising stream, grievously complaining; and thus addressed his parent:

309. *Æstuat.*] i. e. *fermentescit*; begins to ferment. This ancient opinion of the generation of bees from a putrid carcase, is supposed by Heyne to have originated from the circumstance of honey being found, occasionally, within the ribs of the skeleton of some large animal; as in the Book of Judges, c. 8, we read of Samson finding "a swarm of bees, and honey in the carcase of the lion." It may be naturally accounted for, according to Martyn, from the consideration that such carcasses are a convenient receptacle for the young of insects; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may assist in hatching them. Varro says, that bees are called *βουγόνες* by the Greeks, because they arise from the putrid carcasses of bullocks.

310. *Trunca pedum.*] A Greek idiom for *trunca pedibus*. From this circumstance some etymologists derive the word *apes*; quasi *ἀπόδης*. Others, more probably, from the ancient verb *ἀπω, ἄπτω*, to connect.—*Ed. Valp.*

311. *Æra carpunt.*] i. e. *volant*. See note on Book iii, 142.

313. *Nervo pulsante.*] sc. *arcum*; i. e. *propellente sagittam*.

314. *Parthi.*] See Book iii, 31.

315. The Poet now introduces the fable of Aristæus (to whom the above secret had

been divinely imparted) complaining of the loss of his bees, whereupon he obtains his mother's consent to enter the sources of the rivers, and extract advice from Proteus.

316. *Ingressus—cepit.*] i. e. *habuit exordia*; proceeded.

317. *Pastor Aristæus.*] See note on Book i, 14. Virgil seems here to use the term *pastor*, in introducing the hero of his story, with the same intent that our dramatic writers formerly used to prefix to their plays, the characters of their Dramatis Personæ.

Fugiens.] For—*relinquens*.

Peneïa Tempe.] The river Peneus flowed through the vale of Tempe; see note on Book ii, 469. The deity presiding over it was said to be the father of Cyrene, the mother of Aristæus. The Romans seem to have used the word *Tempe* for any very agreeable place; and when they do not mean it to be understood in this general sense, but to express the particular place, they add some distinguishing epithet, as here, "*Peneïa*." So in Hor. Od. I, vii, 4; "*Thessala Tempe*."

319. *Extremi—amnis.*] The term *extremi* signifies the extreme parts of any line or thing; and consequently the beginning as well as the end of either. Here it is used evidently for the beginning or source of the river Peneus, in Mount Pindus.

Mater Cyrene, mater, quæ gurgitis hujus
 Ima tenes, quid me præclara stirpe deorum,
 Si modo, quem perhibes, pater est Thymbraeus Apollo,
 Invisum fatis genuisti? aut quo tibi nostri
 Pulsus amor? quid me cælum sperare jubebas? 325
 En etiam hunc ipsum vitæ mortalis honorem,
 Quem mihi vix frugum et pecudum custodia solers
 Omnia tentanti extuderat, te matre, relinquo.
 Quin age, et ipsa manu felices erue silvas;
 Fer stabulis inimicum ignem, atque interfice messes; 330
 Ure sata, et validam in vites molire bipennem:
 Tanta meæ si te ceperunt tædia laudis.

At mater sonitum thalamo sub fluminis alti
 Sensit: eam circum Milesia vellera Nymphæ
 Carpebant, hyali saturo fucata colore; 335
 Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
 Cæsariem effusæ nitidam per candida colla;
 Nesæe, Spioque, Thaliaque, Cymodoceque,

O mother, Cyrene, O mother, who inhabitest the bottom of this spring, why did you bear me detested by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbraean Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? See, I lose, whilst you are my mother, even this glory of mortal life, which trying all things I had scarce struck out from the diligent care of fruits and cattle. But proceed, and with your own hand root up my happy groves; set hostile fire to my stalls, and destroy my harvests; burn down my plantations, and exercise a strong bill against my vines; if you have taken such great offence at my praise. But his mother heard the voice under the bed of the deep river: the Nymphs were carding the Milesian wool, dyed with a full sea-green colour, around her; both Drymo and Xanthe, and Ligea and Phyllodoce, having their shining hair diffused over their snowy necks; Nesæe, and Spio, and Thalia, and Cymodoce,

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypseus, king of the Lapithæ, son of the Naiad Creusa, by Peneus. Almost the whole ninth Pythian Ode is taken up with the account of Cyrene.

323. *Thymbraeus Apollo.*] *Apollo* is thus designated from Thymbra, a town of Troas, where he had a famous temple.

324—5. *Quo tibi, &c.*] “Quonam nostri tibi cura recessit?” *Æn.* ii, 595.

327. *Frugum et pecudum, &c.*] See Book i, vv. 14, 15.

329. *Felices.*] i. e. *fructiferas.*

335. *At mater.*] See *Iliad* xviii, 35, &c.

334. *Milesia vellera.*] See note on Book iii, 306.

335. *Hyali.*] This colour is a sea-green, or glass colour, *υαλος*, signifying *glass*.

336. *Drymoque, &c.*] Catalogues of the nymphs are of frequent occurrence in the works of the ancient Poets: of their names, Ruauus gives the following etymologies:—*Drymo*, from *δρύμος*, a wood of oaks; *Xantho*, from *ξανθῆ*, yellow or golden; *Ligea*, from *λίγη*, canorous; *Phyllodoce*, from *φύλλον*, a leaf, and *ἔρχομαι*, I take; *Nesæe* (v. 338), from *νῆσος*, an island; *Spio*, from *σπείδω*, a den; *Thalia*, from *θάλλω*, I flourish; *Cymodoce*, from *κύμα*, a wave, and *ἔρχομαι*; *Cydippe* (v. 339), from *κύδος*, glory, and *ἵππος*, a horse; *Lycorias*, from *λύκος*, a wolf; *Clio* (v. 341), from *κλείω*, I praise; *Ephyre* (v. 343), from *ἐφύω*, I water; *Opis*, from *ὤψ*, *ὥππος*, a countenance; *Deiopaæa*, from *δέχομαι*, ardent, and *ὄψ*, *ὥππος*, a voice.

338. *Nesæe, &c.*] This verse is not found in several MSS. and is omitted by

Cydicque, et flava Lycorias; altera virgo,
 Altera tum primos Lucinae experta labores; 340
 Clioque et Beroë soror, Oceanitides ambæ,
 Ambæ auro, pictis incinctæ pellibus ambæ;
 Atque Ephyre, atque Opis, et Asia Deïopea;
 Et tandem positis velox Arethusa sagittis.
 Inter quas curam Clymene narrabat inanem 345
 Vulcani, Martisque dolos, et dulcia furta;
 Aque Chao densos divum numerabat amores.
 Carmine quo captæ, dum fuis molliâ pensa
 Devolvunt, iterum maternas impulit aures
 Luctus Aristæi, vitreisque sedilibus omnes 350
 Obstupere; sed ante alias Arethusa sorores
 Prospiciens, summa flavum caput extulit unda.
 Et procul: O gemitu non frustra exterrita tanto,
 Cyrene soror; ipse tibi, tua maxima cura,

and Cydicque, and golden Lycorias; the one a virgin, the other having just experienced the first labours of Lucina; and Clio and her sister Beroë, both daughters of Oceanus, both begirt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deïopeia; and Arethusa having at length laid her shafts aside. Among whom Clymene was relating the vain care of Vulcan, and the deceits of Mars, and his sweet thefts; and enumerated the frequent amours of the gods down from Chaos. Whilst the nymphs were hearkening to this song, as they turned the soft work, again the lamentations of Aristæus struck his mother's ears, and all were astonished in their glassy seats; but Arethusa looking forwards beyond the other sisters, raised her golden head above the top of the water. And she called from afar: O sister Cyrene, not in vain astonished at so great a wailing; your own Aristæus, your greatest care,

Bruck. Heyne suggests that it has been transferred hither from *Æn.* v, 826.

340. *Lucina—labores.*] The pangs of child-birth. *Lucina*, the same as *Luna* or *Diana*, was the goddess who presided over child-birth, under which character she is also styled—*Juno Lucina*, and *Diana Lucina*. “—vocata partibus Lucina veris affuit.” Hor. *Epod.* v, 5, 6. Hence, by metonymy, the word is used to express *child-birth*, as in this passage.

341. *Oceanitides.*] i. e. *Oceani filie*.

343. *Ephyre.*] The final vowel here is not elided.

Asia Deïopea.] *Asia* is here an adjective, expressing that *Deïopea* belonged to the *Asian fen*. See note on Book i, 383.

344. *Velox Arethusa.*] The nymph *Arethusa*, according to fable, was the daughter of Nereus and Doris: she was one of Diana's companions. Being pursued by the river-god, Alpheus, she was changed by Diana into a fountain.

345—6. *Curam—inanem Vulcani* &c.] Allusion is here made to the story of the

amour of Mars and Venus, and their being caught in a net by Vulcan, whose care in detecting them is here designated *vain*, either because it did not prevent the lovers' enjoyment; or, perhaps, because the discovery of Mars, as described by Homer (*Odys.* viii, 266, &c.), seemed to be envied by the gods. Virgil mentions this as the most noted among all the stories told by the water-nymphs in Cyrene's grotto. Ovid, *Met.* iv, 169, speaks of it as—“*Hæc fuit in toto notissima fabula cælo.*”

346. *Martisque dolos et dulcia furta.*] The intrigue of Mars was “*dolus*” in regard to Vulcan, but the “*furta*” were “*dulcia*” to himself.

347. *Aque Chao.*] i. e. *Et a Chao*; from the time of *Chaos*, who, according to Hesiod, was before the other gods, and from him the rest were generated.

Densos.] i. e. *crebros*.

350. *Luctus.*] For—*querela*.

352. *Prospiciens*, &c.] “*Prospiciens, summa placidum caput extulit unda.*” *Æn.* i, 124.

Tristis Aristæus Penei genitoris ad undam 355
 Stat lacrimans, et te crudelem nomine dicit.
 Huic percussa nova mentem formidine mater,
 Duc, age, duc ad nos; fas illi limina divûm
 Tangere, ait; simul alta jubet discedere late
 Flumina, qua juvenis gressus inferret. At illum 360
 Curvata in montis faciem circumstetit unda,
 Accepitque sinu vasto, misitque sub amnem.
 Jamque domum mirans genetricis, et humida regna,
 Speluncisque lacus clausos, lucosque sonantes,
 Ibat, et, ingenti motu stupefactus aquarum, 365
 Omnia sub magna labentia flumina terra
 Spectabat diversa locis, Phasimque, Lycumque,
 Et caput, unde altus primum se erumpit Enipeus,
 Unde pater Tiberinus, et unde Aniena fluentia,
 Saxosumque sonans Hypanis, Mysusque Cæicus, 370
 Et gemina auratus taurino cornua vultu

stands grievously lamenting by the spring of your father Peneus, and calls you cruel by name. Hence the mother having her mind smitten with a new dread, cries, Come, bring him, bring him to us; it is lawful for him to touch the thresholds of the gods; at the same time she commands the deep river to open wide, for the youth to enter. And the water stood round him heaped up like a mountain, and received him into its vast bosom, and admitted him under the river. And now admiring the habitation of his mother, and the watery realms, and the lakes shut up in dens, and the sounding groves, he went along, and, astonished at the vast motion of the waters, he surveyed all the rivers gliding under the earth in different places, Phasis and Lycus, and the head whence great Enipeus first breaks forth, whence father Tyber, and whence the floods of Anio, and Hypanis sounding over the rocks, and Mysian Cæicus, and Eridanus having the face of a bull with gilded horns;

355. *Penei genitoris.*] *Penei* must be here read as a dissyllable. See note on v. 317.

357. *Nova.*] i. e. *repentina*.

361. *Curvata in montis faciem.*] For—*curvans se in* &c.; imitated from *Odys. xi. 243*; “— *κύμα περιστρέφει, κύβητι ἴσον, κυρτάδην*” &c.

362. *Accepitque—misitque.*] Heyne notices that *accipere* is applied to a place which we enter; *mittere*, to that through which we pass.

364. *Lacus clausos.*] Not the waters forming the Peneus alone, but, apparently, an immense subterranean reservoir, from which, as from a common fount, all the rivers proceed, by different courses, to the surface of the earth.

366—7. *Flumina—diversa locis.*] For—*flumina diversis locis*.

367. *Phasimque, Lycumque.*] The *Phasis* is a river of Colchis; it falls into the Black

Sea: the *Lycus*, a river of Pontus; it flows into the Euphrates.

368. *Enipeus.*] A river of Thessaly, flowing through Pharsalus, and falling into the Peneus.

369. *Aniena.*] The *Anio* rises at Treba, and flowing by the town of Tibur, falls into the Tiber just above Rome.

370. *Hypanis.*] A river of Sarmatia, which flows into the Borysthenes (or *Dniester*); its modern name is the *Bog*.

Mysusque Cæicus.] The *Cæicus* is a river of Mysia.

371—2. *Taurino—vultu Eridanus.*] The *Eridanus*, or *Po*, rises among the Cottian Alps, and falls into the Adriatic: see note on Book i. 482. It is common with the Poets to represent river-gods with the horned front of a bull.

Auratus cornua.] i. e. *habens cornua aurata*; a common Græcism, similar to others before noticed.

Eridanus: quo non alius per pingua culta
 In mare purpureum violentior effluit amnis.
 Postquam est in thalami pendentia pumice tecta
 Perventum, et nati fletus cognovit inanes 375
 Cyrene; manibus liquidos dant ordine fontes
 Germanæ, tonsisque ferunt mantelia villis.
 Pars epulis onerant mensas, et plena reponunt
 Pocula; Panchæis adolescent ignibus aræ;
 Et mater, Cape Mæonii carchesia Bacchi; 380
 Oceano libemus, ait. Simul ipsa precatur
 Oceanumque patrem rerum, Nymphasque sorores,
 Centum quæ silvas, centum quæ flumina servant;
 Ter liquido ardentem perfudit nectare Vestam;
 Ter flamma ad summum tecti subjecta reluxit. 385
 Omine quo firmans animum, sic incipit ipsa:
 Est in Carpathio Neptuni gurgite vates,
 Cæruleus Proteus, magnum qui piscibus æquor

than which no river rushes more violently through the fruitful fields into the shining sea. After he was arrived under the roof of the chamber hanging with pumice stones, and Cyrene knew the vain lamentations of her son; her sisters in order pour pure water on his hands, and bring smooth towels. Some load the tables with viands, and place full cups; the altars blaze with Panchæan fires; then, says the mother, Take these goblets of Mæonian wine; let us make a libation to Oceanus. At the same time she prays to Oceanus, the father of all things, and to the sister nymphs, of whom a hundred preserve the groves, a hundred the rivers. Thrice she poured liquid nectar on the burning fire; thrice the rising flame shone up to the top of the roof. With which omen being confirmed, she thus began: There is a prophet in the Carpathian gulph of Neptune, blue Proteus, who measures the great sea with fishes

373. *Purpureum*.] This epithet is frequently found given to the sea by the ancient Greek and Latin writers, probably in the sense of *dark-coloured*; but sometimes it expresses the idea of splendour and brilliancy, as exhibited in the colour.

374. *Pendentia pumice tecta*.] The roofs of the great apartments in the old *Thermæ* (or hot-baths) were chiefly composed of pumice-stone, for lightness; it was used also for the roofs of grottoes; thus Ovid. *Fast.* ii, 315; "Antra subit tophis laqueata et pumice vivo."

375. *Inanes*.] i. e. *levi de causa susceptos*; occasioned by a slight cause.

376. *Fontes*.] For—*aquam*.

377. *Tonsis—mantelia villis*.] i. e. *molli mantelia* (al. *mantilia*): whether the material of these was woollen or coarse linen, by taking off the nap, they became softer for use as napkins. See *Æn.* i, 702.

379. *Panchæis*.] See note on Book ii, 139. This adj. is of the two forms, *Panchæius* and *Panchæus*.

Adollescunt—aræ.] *Adollescere* properly signifies, *to grow up, to encrease*; but as a sacrificial term, it is used for *adoleri*, in the sense of *ardere*, to blaze.

380. *Mæonii—Bacchi*.] *Mæonia* was another name for *Lydia*, in which was Mount *Tmolus*, noted for the wine produced from its grapes. See note on Book i, 56.

382. *Oceanum*.] Homer, in *Il.* Book xiv, 246, represents him as the father of all the gods.

383. *Centum*.] Is used for a large indefinite number.

384. *Vestam*.] As the name *Bacchus* is frequently used to express wine; so *Vesta* here signifies fire.

385. *Subjecta*.] For—*subjiciens se*.

Carpathio—gurgite.] The Carpathian Sea lay between Crete and Rhodes; it was so designated from Carpathus, an island over against Egypt.

388. *Proteus*.] Nothing certain is known of the real subject of this name. Homer

Et juncto bipedum curru metitur equorum.

Hic nunc Emathiae portus patriamque revisit 390

Pallenen; hunc et Nymphæ veneramur, et ipse
Grandævus Nereus; novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.

Quippe ita Neptuno visum est: immania cujus
Armenta, et turpes pascit sub gurgite phocas. 395

Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.

Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes; vim duram et vincula capto
Tende; doli circum hæc demum frangentur inanes. 400

Ipsa ego te, medios quum sol accenderit æstus,
Quum sitiunt herbæ, et pecori jam gratior umbra est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.

Verum, ubi correptum manibus vinclisque tenebis, 405
Tum variæ eludent species atque ora ferarum.

Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, et fulva cervice læna;

and with his chariot drawn by two legged horses. He now revisits the ports of Emathia, and his own country Pallene; him we Nymphs reverence as does also aged Nereus; for the prophet knows every thing, what is, what was, and what is to come. For so Neptune has thought fit: whose monstrous herds and ugly sea calves he feeds under the gulph. Him, my son, you must first take in chains, that he may discover the whole cause of the disease, and give you good success. *For without force he will not give you any advice, nor can you win him by prayers; when you have taken him, use violence and chains; against these his tricks will be vain. When the sun has scorched the middle of the day, when the herbs wither, and the shade is grateful to the cattle, then I myself will lead you to the senior's retirement, where he withdraws from the waters; that you may easily attack him whilst he is overcome with sleep. But when you hold him fast with your hands and chains, then will he deceive you with various forms and appearances of wild beasts. For on a sudden he will become a bristly boar, and a fell tyger, and a scaly dragon, and a lion with a yellow mane:

makes him an Egyptian. Herodotus represents him as a king of Egypt. The Poets, however, have made him a sea-god, and servant to Neptune. The fable of Proteus is an imitation of *Odys. iv, 364, &c.* where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

388—1. *Piscibus* — *Et juncto bipedum curru.*] For—*curru piscibus et equis bipedibus juncto.*

390—9. *Emathiae* — *Pallenen.*] *Pallene* was a peninsula of Macedonia, once called *Emathia* (see note on Book i, 491): of this

place Proteus is made by Virgil a native; but on what tradition is unknown.

393. *Traherentur.*] In a middle sense;—which bring on one another in a fixed series, as links of a chain. *Ed. Valp.*

395. *Armenta &c.*] “Omne cum Proteus pecus egit, &c.” Hor. *Od. I, ii, 5.*

Turpes.] See note on Book iii, 52.

397. *Eventus—secundet.*] i. e. *eventus secundos monstret*; may point out how a favourable issue is to be obtained.

400. *Doli circum, &c.*] Against these his tricks will be found powerless.

407. *Atra.*] i. e. *sæva*; so in Hor. *Od. III, iv, 17*; “*atris viperis.*”

Aut acrem flammæ sonitum dabit, atque ita vinclis
 Excidet, aut in aquas tenues dilapsus abibit. 410
 Sed, quanto ille magis formas se vertet in omnes,
 Tanto, nate, magis contende tenacia vincla;
 Donec talis erat mutato corpore, qualem
 Videris, incepto tegeret quum lumina somno.
 Hæc ait, et liquidum ambrosiæ diffundit odorem: 415
 Quo totum nati corpus perduxit; at illi
 Dulcis compositis spiravit crinibus aura,
 Atque habilis membris venit vigor. Est specus ingens
 Exesi latere in montis, quo plurima vento
 Cogitur inque sinus scindit sese unda reductos; 420
 Deprensus olim statio tutissima nautis.
 Intus se vasti Proteus tegit objice saxi.
 Hic juvenem in latebris aversum a lumine Nympha
 Collocat: ipsa procul nebulis obscura resistit.
 Jam rapidus torrens sitientes Sirius Indos, 425
 Ardebat; cælo et medium Sol igneus orbem
 Hauserat; arebant herbæ, et cava flumina siccis
 Faucibus ad limum radii tepefacta coquebant:

or else he will make a roaring like fire, to escape the chains, or glide away in the form of flowing water. But the more he varies himself into all shapes, do you, my son, so much the more straiten the binding chains; till he shall transform his body into the same shape that you saw him have when he first went to sleep. Having said thus, she poured the liquid odour of Ambrosia upon her son, anointing his whole body with it; whence a fragrant gale breathes from his hair, and strong vigour is infused into his limbs. There is a great den in the hollow side of a mountain, where much water is driven in by the wind, and is divided into many bays, sometimes a most safe station for mariners in distress. Within this place Proteus hides himself behind a vast rock. Here the nymph places the young man in ambush concealed from the light, and stands herself at a distance involved in a cloud. Now rapid Sirius, scorching the thirsty Indians, blazed in the heavens; and the fiery sun had finished half his course; the herbs were parched, and the rays boiled the hollow rivers to mud, being heated with dry channels:

412. *Contende.*] For—*tende*; so in *Æn.* xii, 815; “*ut contenderet arcum.*”

415. *Liquidum ambrosiæ—odorem.*] *Ambrosia* is generally considered as the food of the gods, and *nectar* as their liquor: here, however, Virgil uses the former term for the latter.

418. *Habilis—vigor.*] i.e. *vigor qui reddit habitum*; fitting one for exertion.

420. *Inque sinus &c.*] Repeated in *Æn.* i, 161.

421. *Deprensus.*] sc. *tempestate*; overtaken by a storm.

Olim.] This adverb, used variously to express indefinite time past or to come, here signifies *sometimes*, or *at any time*; as in

Hor. Sat. I, i, 25; “— ut pueris olim dant crustula blandi Doctores.”

422. *Objice.*] For — *objectu*; a putting between, an interposition. *Ober*, a bolt or bar, forms the Gen. as *objicis* or *obicis*.

424. *Resistit.*] For—*stat*.

425. *Rapidus.*] See note on v. 263.

Sirius.] The *Dog Star*; it rises about the time of the Sun's entering into Leo, towards the end of July, at the time which we call the dog-days.

426. *Medium—orbem.*] The time of noon is marked by the Poet, when he says, that the Sun had finished the middle or half of his course.

427. *Hauserat.*] sc. *cursu*; i.e. *emensus erat*.

Quum Proteus consueta petens a fluctibus antra
 Ibat; cum vasti circum gens humida ponti 430
 Exultans rorem late dispersit amarum.
 Sternunt se sonno diversæ in litore phocæ.
 Ipse, velut stabuli custos in montibus olim,
 Vesper ubi e pastu vitulos ad tecta reducit,
 Auditisque lupos acuunt balatibus agni, 435
 Considit scopulo medius, numerumque recenset.
 Cujus Aristæo quoniam est oblata facultas;
 Vix defessa senem passus componere membra,
 Cum clamore ruit magno, manicisque jacentem
 Occupat. Ille suæ contra non immemor artis, 440
 Omnia transformat sese in miracula rerum,
 Ignemque, horribilemque feram, fluviumque liquentem.
 Verum, ubi nulla fugam reperit pellacia, victus
 In sese redit, atque hominis tandem ore locutus:
 Nam quis te, juvenum confidentissime, nostras 445

when Proteus went to his accustomed den from the waves; the watery race of the vast sea rolling about him, scattered the bitter spray far about. The sea-calves spread themselves asleep on the floor. He, like a herdsman on the mountains, when evening brings home the calves from feeding, and the lambs sharpen the wolves with loud bleatings, sits in the midst on a rock, and reviews his numbers. As soon as Aristæus had got this opportunity, scarce suffering the old deity to compose his wearied members, he rushes upon him with a great shout, and binds him. He on the other side, not forgetful of his wonted art, transforms himself into all sorts of wondrous shapes, a fire, a dreadful wild beast, and a flowing river. But, when his deceit found no escape, being conquered, he returned to his own form, and at length spoke with human voice: Who, O most presumptuous youth, who commanded you to approach my habitation?

432. *Diversæ.*] i. e. in diversis locis.

436. *Medius.*] sc. inter eas.

437. *Cujus.*] sc. capiendi.

439. *Manicis.*] For—vineulis; properly, fetters for the hands, as *pedicæ* are fetters for the feet.

440. *Occupat.*] Seizes, or lays hold of with haste.

441. *In miracula rerum.*] For—in miras res, sc. formas.

443. *Pellacia.*] Martyn and Heyne adopt this reading on the authority of Heinsius, instead of *fallacia*, which is the more common one. Voss objects to it on the ground that the object of Proteus was to terrify; whereas "*pellacia*" implies deceit effected by flattery, &c. Though such is the proper meaning of the word, it may express craft or wile of any nature, as the adj. *pellas* signifies not only alluring, but also crafty

or wily; as in *Æn.* ii, 90; "—invidia postquam *pellacis* Ulissei," where the epithet is used in the latter sense.

445. *Nam quis.*] For—quisnam; *Ecl.* ix, 39. Leisner instances this passage as one of those in which an ellipsis of a sentence may be supposed; a preceding threat being indicated as passing in the mind of Proteus,—*I will punish you*; or to that effect. *Ed. Valp.* [The principle here mentioned accords with that stated in note on Book ii, v. 101, in regard to the use of *enim* and *γὰρ*; and, though Heyne observes that such an explanation of the use of the particle in this verse, "*inanis esset subtilitas*," we are not warranted to reject the causal nature of *nam*, *enim*, *γὰρ*, &c., thus assuming them to be expletives, which they never are.]

Jussit adire domos? quidve hinc petis? inquit. At ille:
 Scis, Proteu, scis ipse: neque est te fallere quidquam;
 Sed tu desine velle. Deūm præcepta secuti
 Venimus, hinc lapsis quæsitum oracula rebus.
 Tantum effatus. Ad hæc vates vi denique multa 450
 Ardentes oculos intorsit lumine glauco,
 Et graviter frendens, sic fatis ora resolvit:
 Non te nullius exercent numinis iræ.
 Magna luis commissæ: tibi has, miserabilis Orpheus
 Haudquaquam ob meritum, pœnas, ni Fata resistant, 455
 Suscitât; et raptâ graviter pro conjuge sævit.
 Illa quidem, dum te fugeret per flumina præceps,
 Immanem ante pedes hydrum moritura puella
 Servantem ripas alta non vidit in herba.
 At chorus æqualis Dryadum clamore supremos 460

or what do you want here? says he. To which he answered: You know, O Proteus, you know yourself; nor is it in any one's power to deceive you; but do you cease to do so. I came by the command of the gods, to consult you about my ruined affairs. When he had thus spoken, the seer, with great violence, rolled his eyes flashing with bluish light, and grinding his teeth, thus opened his mouth to reveal the fates. It is not without some deity that you are punished. You suffer for a great crime: Orpheus, not miserable for any desert of his, calls for these punishments on you, unless the fates resist; and grievously rages for his ravished wife. Whilst she fled hastily from you along the river's side, the dying maid did not see a cruel water snake before her feet, that was guarding the banks in the high grass. But the choir of her sister Dryads filled the tops

447. *Est.*] In the same sense as ἔστι, which occurs elliptically for ὕνατον ἔστι or ἔξιστι.

Quidquam.] i. e. aliqua in re; same as κατὰ τι. Martyn adopts the reading cuiquam, and accordingly translates "non est cuiquam" as used for—non licet cuiquam.

448. *Desine velle.*] sc. ne fallere.

449. *Lapsis—rebus.*] i. e. calamitati.

451. *Ardentes &c.*] Heyne remarks that these words are not to be considered as expressive of Proteus raging with indignation; but marking him as labouring under the effect of the prophetic phrenzy or rapture with which oracular respondents were considered to be filled.

452. *Fatis.*] For—ad fata edenda.

453. *Non—nullius.*] i. e. alienjus. Servius interprets these words as expressing non humilis sed magni; but Martyn observes, that the Nymphs, who were offended with Aristæus, were not great deities; and as for Orpheus and Eurydice, they were no deities at all. The last syllable of nullius is here long by the Cæsura.

Exercent.] i. e. vexant, or persequuntur.

454. *Magna—commissa.*] i. e. magna flagitia.

Orpheus.] This famed musician was the son of Oëgrus, a king of Thrace, by the muse Polyhymnia; or, according to others, of Apollo by Calliope, which latter muse is assumed to be his mother, by Virgil, in Eclog. iv, 57. He lived at the time of the Argonautic expedition, which he accompanied.

455. *Fata.*] i. e. Parcæ.

456. *Rapta conjuge.*] Eurydice, who flying to avoid Aristæus on his attempting to violate her, was bitten by a serpent and died thereof.

457. *Per flumina.*] For—per ripas fluminis.

458. *Hydrum.*] In Book ii, 141, this word is used to express any large serpent; here it occurs in its proper sense as a water-snake.

459. *Servantem ripas.*] Of the river Peneus:—"servantem," in the sense of incontinent.

460. *Chorus æqualis Dryadum.*] For—chorus æqualium Dryadum, i. e. cum ea nutritarum; with her brought up. See note on Book i, 6, for Dryads.

Implerunt montes: flerunt Rhodopœiæ arces,
 Altaque Pangæa, et Rhesi Mavortia tellus,
 Atque Gætæ, atque Hebrus, et Actias Orithyia.
 Ipse, cava solans ægrum testudine amorem,
 Te, dulcis conjux, te solo in litore secum, 465
 Te veniente die, te decedente canebat.
 Tanarias etiam fauces, alta ostia Ditis,
 Et caligantem nigra formidine lucum
 Ingressus, Manesque adiit, Regemque tremendum,
 Nesciaque humanis precibus mansuescere corda. 470
 At cantu commotæ Erebi de sedibus imis
 Umbrae ibant tenues, simulachraque luce carentum:
 Quam multa in foliis avium se millia condunt,
 Vesper ubi aut hibernus agit de montibus imber:
 Matres, atque viri, defunctaque corpora vita 475
 Magnanimū heroum, pueri, innuptæque puellæ,
 Impositique rogis juvenes ante ora parentum;
 Quos circum limus niger, et deformis arundo

of the mountains with their cries: the rocks of Rhodope wept, and high Pangea, and the martial land of Rhesus, and the Gætæ, and Hebrus, and Attic Orithyia. He assuaging his lovesick mind with his hollow lyre, lamented thee, sweet wife, thee on the solitary shore, thee when day approached, thee when it disappeared. He also approached the jaws of Tanarus, the lofty gates of Pluto, and entering the grove gloomy with black horror, he approached the Manes, and the tremendous king, and the hearts that know not how to relent at human prayers. But the thin shades being stirred up by his song from the lowest mansions of Erebus moved along, and ghosts, deprived of light: innumerable as birds when they hide themselves in the leaves by thousands at the approach of evening, or driven from the hills by a wintry storm: mothers and husbands, and the departed bodies of magnanimous heroes, boys and unmarried girls, and youths laid on funeral piles before the faces of their parents; whom the black mud and squalid reeds

461. *Rhodopœiæ.*] See note on Book i, 332. The final diphthong is here preserved from elision, and made short before a vowel, according to the Greek rule, noticed in note on Book i, 437.

Arces.] The Greek ἀρχαί, or heights. See Book i, 240.

462. *Pangæa.*] sc. *juga*, *gen.* *Pangæus* was a mountain of Thrace.

Rhesi Mavortia tellus.] Thrace is here called "*Rhesi tellus*," by the figure prolepsis, since Rhesus, who led the Thracians to Troy, did not live till after the time of Orpheus. Mars was the father of Rhesus; hence the epithet "*Mavortia*."

463. *Gætæ.*] A people dwelling in the neighbourhood of Thrace; here put for the country to which they belong. The last syllable is not elided by the Casura.

Hebrus.] A river of Thrace.

Actias Orithyia.] *Orithyia* was the daughter of Erectheus, an Athenian king, and was fabled to have been carried off into

Thrace by Boreas. She is called *Actias*, from *Acte*, signifying a cliff or shore, which was the ancient name of Attica.

464. *Cava—testudine.*] The lyre is here called *cava testudo*, because the ancient lyres were made of the shells of tortoises.

467. *Tanarius—fauces.*] Tanarus was a promontory of Laconia, in the Peloponnesus, where was a deep cavern, fabled to be the entrance into the infernal regions.

Ditis.] Pluto.

468. *Nigra formidine.*] Poetically for—*tenebris*.

469. *Manes.*] This word is used to express departed souls; or the place where the departed dwell; and, also, the infernal deities.

471. *Erebi.*] *Erebus*, according to Hesiod, was the son of Chaos and brother of Night. This word also signifies the lowest and darkest part of the infernal regions.

475—7. *Matres—parentum.*] These lines are repeated in *Æn.* vi, 304—308.

Cocyti tardaue palus inamabilis unda
 Alligat, et novies Styx interfusa coeracet 480
 Quin ipsæ stupuere domus, atque intima Leti
 Tartara, cæruleosque implexæ crinibus angues
 Eumenides, tenuitque inhians tria Cerberus ora,
 Atque Ixionii cantu rota constitit orbis.
 Jamque pedem referens casus evaserat omnes, 485
 Redditaue Eurydice superas veniebat ad auras,
 Pone sequens; namque hanc dederat Proserpina legem;
 Quum subita incautum dementia cepit amantem,
 Ignoscenda quidem, scirent si ignoscere Manes;
 Restitit, Eurydicenque suam jam luce sub ipsa, 490
 Immemor, heu! victusque animi respexit. Ibi omnis
 Effusus labor, atque immitis rupta tyranni
 Fœdera, terque fragor stagnis auditus Avernis.

of Cocytus, and the lake hateful with stagnant water incloses around, and Styx nine times interfused restrains. But the very habitations and deepest dungeons of death were astonished, and the furies having their locks twisted with blue snakes, and gaping Cerberus restrained his three mouths, and the whirling of Ixion's wheel rested at his singing. And now returning he had escaped all dangers; and his restored Eurydice was coming to the upper air, following behind; for Proserpine had given those conditions; when a sudden madness seized the unwary lover, pardonable however, did the Manes know how to pardon; he stopped and now, even at the confines of light, thoughtless alas! and deprived of understanding, he looked back at his Eurydice. There all his labour vanished, and the conditions of the cruel tyrant were broken, and the groan was thrice heard in the Avernian lake.

479. *Cocyti.*] *Cocytus* was one of the fabled rivers of hell.

483. *Eumenides.*] The *Furies* were so called by antiphrasis, as if *εὐμενείς*, benevolent, whereas they are *δυσμενείς*, malevolent.

Cerberus.] The watch-dog of the infernal regions, fabled to have three heads.

484. *Ixionii vento—constitit.*] On the appearance of Orpheus, such was the surprise and such the effect of his music, as to produce a momentary cessation, even of the punishment inflicted on the damned. The wind abated, by which Ixion's wheel was carried round. Servius supplies *cum* before "*vento*," explaining the expression to mean that the wheel stood still *with its wind*, that is, with the cause of its rotatory motion. Heyne prefers supplying *a* before *vento*, interpreting it as expressing that the wheel ceased *from* being influenced by the wind; he proposes also another interpretation, by taking the *cause* to express the *effect*, which will explain "*vento constitit*," as signifying—it rested *from its rotatory mo-*

tion. Voss explains it to be—stood *to* the wind; i. e. that which had been the cause of its revolving was now stilled. Martyn solves the difficulty by adopting the reading *cantu* in place of *vento*.

Rota — orbis.] The revolution of the wheel.

488. *Amantem.*] sc. *Orpheon*.

490. *Respexit.*] Heyne observes that the law imposed on Orpheus of not looking behind him, as he was retiring from the shades, was probably suggested to the Poet by the custom which prevailed amongst those who practised magic rites, of not looking behind them in any of the ceremonies. The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, though not expressed, by the Poet.

491. *Immemor.*] sc. *legis*.

Victus—animi.] "*Animi*," a Gracism for *—animo*; as "*prætaus animi*," *Æn.* xii, 19.

492. *Effusus.*] i. e. *irritus*.

493. *Fœdera.*] i. e. *conditio*; sc. imposed by Pluto.

Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu?
 Quis tantus furor? En iterum crudelia retro 495
 Fata vocant, conditque natantia lumina somnus.
 Jamque vale. Feror ingenti circumdata nocte,
 Invalidasque tibi tendens, heu non tua, palmas!
 Dixit, et ex oculis subito, ceu fumus in auras
 Commixtus tenues, fugit diversa; neque illum 500
 Prensantem nequidquam umbras, et multa volentem
 Dicere, præterea vidit; nec portitor Orci
 Amplius objectam passus transire paludem.
 Quid faceret? quo se rapta bis conjuge ferret?
 Quo fletu, Manes, qua Numina voce moveret? 505
 Illa quidem Stygia nabat jam frigida cymba.
 Septem illum totos perhibent ex ordine menses
 Rupe sub aëria deserti ad Strymonis undam
 Flevisse, et gelidis hæc evolvisse sub antris,
 Mulcentem tigres, et agentem carmine quercus. 510

Then she; Who is it, O Orpheus, that has destroyed miserable me, and thee also? What great madness was this? Lo, again the cruel Fates call me back, and sleep seals up my swimming eyes. And now adieu. I am carried away encompassed with thick darkness, and stretching out my hands to you in vain alas! being no longer yours. She said, and fled suddenly from his sight a different way, like smoke mixing with the thin air; nor did she see him catching in vain at shadows, and desiring to say a great deal more; nor did the ferry-man of hell suffer him again to pass over the withstanding lake. What should he do? whither should he betake himself, having twice lost his wife? with what complaint should he move the Manes, with what song the deities? She already sat shivering in the Stygian boat. It is said, that he lamented seven whole continued months under a lofty rock, by the waters of deserted Strymon, and that he sung his misfortunes under the cold caves, appeasing tigers, and leading oaks with his song

Fragor.] Probably a dismal sound given by the earth, expressive of sympathy in the misfortunes of Orpheus; so Milton, in the passage describing our first mother stretching out her hand, and plucking the forbidden fruit;

“Earth felt the wound, and Nature from
 her seat,
 Sighing through all her works, gave signs
 of woe,
 That all was lost,” &c.

Avernus.] *Avernus* was a lake in Campania, the waters of which sent forth so pestilential a vapour, that birds in flying over it, have dropped dead; from which circumstance the name is deduced, as from *av*, priv. and *avis*, a bird. The Poets represent it to be the place of descent to the infernal regions, and sometimes they use the name to express those realms of darkness.

495. *Furor.*] i. e. *imprudencia*, or *insania*: sc. of Orpheus looking back.

496. *Natantia lumina.*] The same figure, as is here used, is common in our language when we speak of *swimming eyes*, the sight failing on the approach of faintness or death.

500. *Diversa.*] In an opposite direction.

502. *Præterea.*] Used here as an adv. of time; *hereafter*; so in *Æn.* i, 48—“*Et quisquam nomen Junonis Præterea.*”

Portitor Orci.] Charon.

506. *Ille—cymba.*] To this verse, Meierotto (as also Heyne) objects, as interrupting in this position the narration, and as being but a feeble repetition of what has been before said. *Ed. Valp.*

507. *Ex ordine.*] i. e. *continuos*, *καταεξής*.

508. *Strymonis.*] See note on Book i, 120.

509. *Ille.*] sc. *casus suos*.

Qualis populea mœrens Philomela sub umbra
 Amissos queritur fetus; quos durus arator
 Observans nido implumes detraxit: at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat, et mœstis late loca questibus implet. 515
 Nulla Venus, non ulli animum flexere Hymenæi.
 Solus Hyperboreas glacies Tanaïmque nivalem
 Arvaque Rhipæis nunquam viduata pruinis
 Lustrabat, raptam Eurydicen atque irrita Ditis
 Dona querens: spretæ Ciconum quo munere matres, 520
 Inter sacra deûm, nocturnique orgia Bacchi,
 Discerptum latos juvenem sparsere per agros.
 Tum quoque, marmorea caput a cervice revulsum
 Gurgite quum medio portans Cæagrius Hebrus

So the mourning nightingale, under a poplar shade, laments her lost young, which some hard-hearted ploughman observing, has taken from their nest unfeathered; but she wails all night, and sitting on a bough continues her melancholy song, and fills the places all around with her complaints. No love, no marriage rites could bend his mind. Alone he surveys the Hyperborean ice, and snowy Tanais, and the plains never free from Rhipæan frosts, lamenting his ravished Eurydice, and the fruitless gift of Pluto; the Ciconian dames enraged at his neglect of them tore the young man in pieces, even at the sacred rites of the gods, and nocturnal orgies of Bacchus, and scattered over the wide plains his limbs. Even then, whilst Cægrian Hebrus bore his head, and rolled it down the middle of the tide,

511. *Philomela.*] For the fable of *Philomela* being changed into a nightingale, see Ovid, *Metam.* vi, 424, &c. The comparison that follows, in which is depicted the grief of the nightingale robbed of her young, justly designated by Heyne as "*nobilissima*," appears to be derived from the *Odys.* Book xix, 513—524.

Sub umbra.] This expression has been criticised, as not accordant with the nightingale being represented singing during the night: Voss fairly meets the objection, by observing that the darkness under the foliage of the poplar, on a star-light night, may be properly expressed by *umbra*, the tree throwing a greater degree of gloom immediately underneath than exists around.

515. *Integrat.*] i. e. *iterat*.

517. *Hyperboreis.*] See note on Book iii, 196.

Tanaïm.] The *Tanais* or *Don*, is a river of *Muscovy*, which empties itself into the *Palus Mæotis*, and divides Europe from Asia.

518. *Rhipæis.*] See notes on Book iii, 196, 382.

519. *Lustrabat.*] *Lustrare* here signifies to traverse, roam over.

520. *Ciconum.*] The Ciconians were a

people of Thrace, near Mount *Ismarus* and the mouth of the *Hebrus*.

Quo munere.] Commentators have been much perplexed by this passage, which, however, appears to be justly interpreted by Heyne, who understands *munus* to express here the devoted attachment and consecration of his time to his wife's memory; thus, "*quo munere*" may be rendered—by which steadfast conjugal devotion; "*spretæ*," thinking themselves slighted; "*Ciconum matres*," the Ciconian matrons, &c. See Ovid. *Metam.* xi, 3, &c.

521—2. *Nocturni orgia Bacchi.*] For—*nocturna orgia Bacchi*. The word *orgia* is derived from ὄργη, *fury*, in reference to the phrenzy excited in the worshippers.

522. *Discerptum—juvenem.*] For—*discerpta membra juvenis*.

523. *Marmorea—cervice.*] i. e. *candida cervice*. The head of *Orpheus* was fegined to have been carried to the island of *Lesbos*, and buried by the inhabitants; for which act of piety they were fabled to be highly gifted with a talent for music.

524. *Cæagrius Hebrus.*] The *Hebrus* is called *Cægrian*, from (*Cægrus*, the Thracian king, who was the father of *Orpheus*).

Volueret, Eurydicen vox ipsa et frigida lingua, 525
 Ah miseram Eurydicen! anima fugiente vocabat ;
 Eurydicen toto referebant flumine ripæ.

Hæc Proteus: et se jactu dedit æquor in altum
 Quaque dedit, spumantem undam sub vertice torsit.
 At non Cyrene: namque ultro affata timentem: 530

Nate, licet tristes animo depellere curas.
 Hæc omnis morbi causa: hinc miserabile Nymphæ
 Cum quibus illa choros lucis agitabat in altis
 Exitium misere apibus. Tu munera supplex
 Tende petens pacem, et faciles venerare Napæas. 535

Namque dabunt veniam votis, irasque remittent.
 Sed, modus orandi qui sit, prius ordine dicam.
 Quatuor eximios præstanti corpore tauros,
 Qui tibi nunc viridis depascunt summa Lycæi,
 Delige et intacta totidem cervice juvenecas. 540

Quatuor his aras alta ad delubra dearum
 Constitue, et sacrum jugulis demitte cruorem ;
 Corporaque ipsa boum frondoso desere luco.
 Post, ubi nona suos Aurora ostenderit ortus ;
 Inferias Orphei lethæa papavera mittes, 545

his voice and even his cold tongue called Eurydice, ah, poor Eurydice! as his life departed; and all the rocks repeated Eurydice through the whole river. Thus spake Proteus; and threw himself into the deep sea, and as he went, the water foamed about his head. But Cyrene did not plunge into the sea; for she came and spoke to her trembling son and bid him lay aside his vexatious cares: Hence, says she, is all the cause of your disaster: hence the Nymphs, with whom she was dancing in the thick groves, have sent a miserable destruction on your bees. But do you in suppliant manner offer gifts, and ask peace, and worship the favourable wood Nymphs. For prayers will move them to pardon, and they will remit their anger. But first I will tell you in order, in what manner they must be entreated. Pick out four chosen bulls of the largest size, that now graze on the summit of green Lycæus, and as many heifers untouched by the yoke. Raise four altars for them at the high temples of the goddesses, and let out the sacred blood from their throats: and leave the bodies of the cattle in the shady grove. Afterwards, when the ninth morning has appeared rising, you shall offer Lethæan poppies to the manes of Orpheus,

529. *Vertice.*] For—*vortice*; under the whirling wave: so in Book iii, 240; “*exastuat unda Verticibus.*”

530. *At non Cyrene.*] *sc. jactu se in altum dedit.*

535. *Tende.*] For—*protende*; offer, present.

Faciles Napæas.] “*Faciles*,” i. e. *placabiles*; “*Napæas*,” the same as *Dryadas*, being derived from *νάσσειν*, a *grove*.

536. *Votis.*] *Votum* properly signifies a sacrifice or offering which accompanied the prayer; hence, as here, the *prayer* itself.

537. *Qui.*] For—*quis*, as in Book i, 3.

533. *Eximios.*] i. e. *præstantes*; a sacerdotal term, peculiar to victims.

539. *Lycæi.*] See note, Book i, 16.

540. *Intacta.*] *sc. jugo.*

541. *Dearum.*] The Nymphs.

Delubra.] The *delubrum* was smaller than the *templem*, or inferior in its dedication.

545. *Inferias.*] *Inferiæ* were sacrifices or offerings to the Manes of deceased friends, “*quæ manibus inferebant*,” according to *Festus*.

Orphei.] In the dative.

Lethæa.] Derived from *λήθη*, *oblivion*;

Placatam Eurydicen vitula venerabere cæsa,
Et nigram mactabis ovem, lucumque revises.

Haud mora: continuo matris præcepta facessit.

Ab delubra venit; monstratas excitat aras;

Quatuor eximios præstanti corpore tauros 550

Ducit, et intacta totidem cervice juvenecas.

Post ubi nona suos Aurora induxerat ortus,

Inferias Orpheï mittit, lucumque revisit.

Hic vero subitum ac dictu mirabile monstrum

Adspiciunt, liquefacta boum per viscera toto 555

Stridere apes utero, et ruptis effervere costis;

Immensasque trahi nubes; jamque arbore summa

Confluere, et lentis uvam demittere ramis.

Hæc super arborum cultu pecorumque canebam,

Et super arboribus: Cæsar dum magnus ad altum 560

and worship appeased Eurydice with a slain calf, and sacrifice a black sheep, and revisit the grove. Without delay, he immediately obeys his mother's commands. He comes to the temple, and raises the altars as directed, he leads four chosen bulls of the largest size, and as many heifers untouched by the yoke. Afterwards as soon as the ninth morning appeared rising; he offers to the manes of Orpheus, and revisits the grove. And now they behold a sudden sight, and wonderful to relate, bees humming in the putrid bowels of the victims through all their bellies, and bursting out of their sides; then forming thick clouds; and settling on the top of a tree, and hanging like a cluster of grapes from the bending boughs. Thus did I sing of the management of fields, of cattle, and of trees: whilst great Cæsar thunders in war at deep

hence used as an epithet of *papavera* "perfused somno;" see Book i, 78.

Mittes.] The future indicative, used for the imperative mood, as is the case with the three following verbs.

546. *Placatam.*] Who will thus be appeased.

547. *Nigram mactabis ovem.*] Heyne and Voss refer this offering of a black sheep to Orpheus, and would therefore change the position of this and the preceding verse, or rather of the two preceding verses.

Lucumque revises.] The grove mentioned in v. 543. Voss reads *revisens* for "*revises*."

548. *Facessit.*] *Executes quickly.* In the narration, the words in which the directions were given, are repeated with

slight alteration, in the manner of Homer. *Ed. Valp.*

555. *Liquefacta.*] sc. *putredine.*

556. *Stridere—effervere.*] The penultima of these verbs is here short: see note on Book i, 456.

557. *Immensas—nubes.*] sc. *apum*; the new swarms.

558. *Uvam.*] A swarm of bees, hanging like a cluster of grapes, is designated *uva*.

559—566.] Heyne, Brunck, and Schrader consider these lines as spurious. Voss thinks that they are rejected on insufficient grounds. The more general opinion being that they are the composition of some grammarian, they are here printed in a different type, as given by Heyne.

559. *Pecorum.*] Under this term may be included *bees*.

*Fulminat Euphraten bello, victorque volentes
 Per populos dat jura, viamque affectat Olympo.
 Illo Virgillum me tempore dulcis alebat
 Parthenope, studiis florentem ignobilis otî:
 Carmina qui lusi pastorem, audaxque juvena
 Tityre, te patulæ cecini sub tegmine fagi.*

565

P. VIRGILII MARONIS GEORGICON LIBER QUARTUS EXPLICITUS.

Euphrates, and being conqueror gives laws through the willing people, and affects the way to heaven. At that time did sweet Parthenope nourish me Virgil, flourishing in the studies of ignoble ease: who recited the verses of shepherds, and, being bold in youth, sung thee, Tityras, under the covering of a spreading beech.

561. *Fulminat.*] Cæsar Octavianus was in Asia the year preceding Virgil's death, A. U. C. 734. The Euphrates was then the boundary of the Parthian dominions. *Ed. Valp.*

561—2. *Volentes — Per populos.*] Tendering submission and allegiance through their ambassadors, who came from every quarter.

Olympo.] For—*Ad Olympum*; i. e. *ad immortalitatem nominis.*

564. *Parthenope.*] Naples was a place of pleasure and indolence; and it was therefore said to have been founded by *Parthenope*, one of the Sirens, and hence

named after her. Horace, in *Epod. v.*, 43, designates it as—"otiosa Neapolis."

Ignobilis otî.] Every pursuit, not connected with war and public affairs, was designated by the Romans—*otium*, and was considered injurious—*ignobile.*

565. *Audaxque juvena.*] In "audacibus annue cæptis" (Book i., 40), the Poet characterized the spirit which animated him to undertake the composition of the *Georgics*; he is here represented as using similar language in regard to his *Bucolics*, which may be styled *tennia carmina.* These are supposed to have been commenced in his twenty-sixth year.

I N D E X

RERUM ET VERBORUM.

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RERUM ET VERBORUM.

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